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THE REAL PRESENCE

AND

The Sacrifice of the Eucharist.

BY

WALTER KERR HAMILTON,
Bishop of Salisbury.

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A

CHARGE

TO THE CLERGY AND CHURCHWARDENS

OF THE

DIOCESE OF SALISBURY,

AT HIS TRIENNIAL VISITATION,

IN MAY, 1867.

Hamilton, Walter Kerr

BY WALTER KERR,

BISHOP OF SALISBURY.

FIFTH EDITION.

LONDON: SHEPPARD & ST. JOHN, 6, ST. BRIDE STREET, E.C.

NEW YORK: JAMES POTT & CO., 12, ASTOR PLACE.

MDCCCLXXXV.

London:
Printed by Sheppard & St. John,
6, St. Bride Street, E.C.

TO THE

CLERGY AND THE CHURCHWARDENS

OF THE

DIOCESE OF SALISBURY,

THIS CHARGE

IS AFFECTIONATELY AND RESPECTFULLY

DEDICATED,

BY THEIR FAITHFUL FRIEND AND SERVANT,

W. K. SARUM.

PALACE, SALISBURY:
May 6th, 1867.

U.S.C.

335209

NOTICE TO THE READER.

THE Fifth Edition is an exact reprint of the Fourth Edition, with the exception of nine pages of introductory matter which were mainly of local or ephemeral interest. The passages omitted were those summarised by the Author in the headings to the sections, *"Bishop Cotton"; "Colonial Churches and their altered relation to us"; "Pastoral Letters for Missions"; "Curates' Augmentation Fund"; "Church Education"; "Memorial about Visitation at Wimborne."*

Salisbury: June, 1885.

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A CHARGE,

ETC.

My Reverend and Dear Brethren,

I am thankful that I was permitted at this morning's Celebration again to give the Bread of Life to so many of you, who had before, on one or more occasions like the present, sought this gift of God through my ministrations.

Thoughts about
a. Those preparing for last account.
b. Those gone to give it.

It has been His will to permit us still to retain our places in His Kingdom on earth, and He has so willed it, we believe, in mercy to us, and because He has still work for us to do in His strength.

Some, however, who were three years ago guests with us at our Lord's Table, as our fellow labourers in His vineyard, are no longer with us in the flesh.

This cannot but be on some accounts a matter of sorrow to us; but yet our hope about them is, that as we have been left here in mercy, they have been taken in like mercy, and that, their appointed duties having been done, their works have followed them to receive the approval of their God and Saviour.

These, my Brethren, are two thoughts, which, it seems to me, must be uppermost in our minds when we meet at a Visitation.

The very object of your being cited to meet me here to-day is to render an account of your work, and, if need be, to have questions decided for or against you concerning it.

And it is to give an account that our Brethren have been taken from us. They have gone to appear before the Just and the Holy One; and by their very absence they remind us all that we have to follow them, and to

take our place in their company at the great day of judgment. God grant that our reunion to them may be not in despair, but in joy and gladness.

* * * * * *

How far the Statements in Appendix are tests of your work.

The Statements which I have told you will be found in the Appendix* to this Charge, are of course to some extent tests of the efficiency with which since my last Visitation you have discharged your duties "as fellow workers with God."

But these results only witness to some of your ministrations, and there are many other parts of your work which my enquiries cannot reach, and of which therefore your answers can give no evidence; and there are still others which must be secret to every one but God Himself, and which He alone can weigh in the balances of a discerning and just judgment. You have, I am sure, already anticipated that I am referring to your confessions, prayers, intercessions, giving of thanks, study of God's Word, your preparations for the discharge of your functions, your endeavours to carry into all your ministrations the sympathy and authority of Jesus Christ, as ministering in His name, your strivings to release that sinner from the bonds of his sins, to give strength to that weak believer, to win the gainsayer to be a defender of the faith, to pour the balm of the Gospel into the wounds of that sorrowful doubting heart.

General avowal of inadequacy of work.

But although I can have taken no account of these and such like things, I may, I am sure, say to you with the full approval of your consciences, first, that even these admitted results carry with them the avowal that you might have done more for God and His people than you have done; and, secondly, that the other results, which are unknown to me, hold still fuller proofs that in many

* These Statements, being of merely Diocesan interest, are not printed in the Appendix in this Edition.

things—in, for example, word and doctrine and prayer, you have all been guilty of manifold and grievous shortcomings.

In such a general avowal of guiltiness before God you are all, I repeat it, agreed, and in this confession I take my part with you; and it is in the belief that we are now thus met in the presence of God with a spirit of such self-humiliation that I go on to speak of other matters, which some of you have in your answers alleged as the causes of the inadequacy of these results of your ministrations.

The work which has been committed to us, and its issues, are indeed bound up in the counsels and grace of God with great principles of truth, and so without doubt our work has been marred, if from any cause we have used as instruments for our work other than these principles. About this, again, there can be no difference of opinion.

The results of our work dependent on Principles of Truth.

Would that I could say the same about the question what these principles are! But the fact that I cannot do so, only makes it the more important that I should, for your sake and my own, speak to you very explicitly on this subject; and this I am about to do, and that with the prayer of David, "Lead me forth in Thy Truth, and learn me."*

Difference about these Principles.

To you, my Brethren, I would further give the assurance that I have prepared this Statement with the thought ever before my mind, that whilst the Truth is one, there is more than one side to it—that, owing to the limitation of the powers of our mental vision, it is difficult to see all sides of it at once—that circumstances often help to attract, perhaps unduly, to one side more than to the other sides these limited powers—that many difficulties arise from misapprehension—and that such misapprehension may often be traced back to a godly jealousy for some portion of

* Ps. xxv. 5.

Truth seemingly slighted, and to a faulty over-balancing the claims of another portion.

The consideration due to my statement.

And *of* you, and *for* myself, I ask that calm, equitable, thoughtful, patient, dutiful, charitable consideration of my Statement, whether it fails or succeeds in approving itself to your judgments, which every Christian man owes to his brother, and which obligation includes most surely those who stand to one another in the relation in which you, whether Clergy or Laity, stand to me as your Bishop.

Doctrines to which Statement refers.

If I confined myself to matters, in which late events have seemed to give me a kind of *personal* interest, I should only speak of one Doctrine. But I purpose doing more than this. Other Doctrines are at this moment subjects of very special controversy, and I consider it is my bounden duty to speak to you as plainly about them, as about the one to which I have alluded, namely, the Doctrine of Absolution.

These Doctrines are a part of that entire Revelation, which GOD has been pleased to make to us about the Sacrament of the Lord's Supper. They embrace our functions as His members, Who is the Intercessor of the Church—and the charge which He has committed to His Church about binding and loosing—forgiving and retaining sins—or, as is commonly said, the Power of the Keys.

For the sake of greater clearness I will at once explain to you in the fewest words what are these Doctrines to which I thus refer.

The Doctrines are these—

(1.) That certain men have had entrusted to them by GOD "as fellow workers with Him," some supernatural Powers and Prerogatives.

(2.) That, for example, GOD has been pleased to give to them, as His ministers, the power of so blessing oblations of bread and wine, as to make them the

channels of conveying to the soul, for its strengthening and refreshing, the Body and Blood of Christ.

(3.) That as Christ, our ascended Lord, is now ever pleading His one sacrifice, so these ministers of Christ, as His representatives, plead on earth that which He pleads in Heaven.

(4.) That GOD, Who alone can forgive sins, has delegated to these same His ministers the power and authority of ministering to those fitted to receive it, the pardon of their sins, or to express the same thing in very well-known words,* "Almighty GOD, the Father of our Lord Jesus Christ, hath given power, and commandment to His ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins."

Such, my Brethren, are the Doctrines which have of late been so much controverted, and if I have thought it right for the sake of clearness, and so due both to you and myself, to make this statement of them, in the baldest and most naked way, I am not content to leave it thus, and you must bear with me whilst I present these truths to you in their fuller proportions, and support them by their proper authorities, and remind you of other Truths in which those, now so questioned, are rooted.

These Truths relate to the Church of Christ, and to Him Whose Body she is, and no hypothesis of Divine grace in the sacraments or of any particular prerogatives of the Clergy, can receive a fair and candid consideration, till the mind is well instructed in the revelation which GOD has been pleased to make of the mysterious relations in which Christ and the Church stand to one another. Other Truths at root of these.

Were I speaking to those only whose professional studies make them necessarily very familiar with these truths, I should probably leave out much of what I am about to say—but I am, indirectly at least,

* Morning and Evening Prayer.

addressing all over whom God has been pleased to place me, the Laity as well as the Clergy, those who have not been summoned to attend this Court as well as those who have—and the truth, in the presence of which I would place and keep you during my address, and from which every appeal I may make to your minds and hearts will draw its power, is the marvellous mystery of the Incarnation of the Son of God.

The Incarnation.

Very few words will suffice to place you in that presence.* S. John tells us that "in the beginning"—at that most distant point of time when the foundations, not of this lower universe, but of that higher heaven were laid, whose denizens "sang together and shouted for joy," when they witnessed the creation in after ages of our heavens and earth, the Word of God "*was*"—*not* was made—but *was*, "was with God"—"the brightness of God's glory"—and so coeval and coexisting with that glory—the glory "which He had with God before the world was." And S. John also tells us that this Being—the Word—thus consubstantial, coeternal, coequal with the Father, "was made Flesh," or, in other words, that the Divine Nature became incarnate by the Incarnation of the Eternal Son. He the Son of God, by the operation of the Holy Ghost, "took man's nature, in the womb of the Blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man."†

Well, then, indeed may S. Paul have exclaimed, when he was expounding this truth, which he had himself grasped with a strong faith, "Great is the mystery of godliness." In his case he was witnessing to his felt communion with the Incarnate One, with Him

* See a most remarkable volume of Sermons by the Rev. W. J. Edge on the Second Adam.

† Art. ii.

"Who is perfect God, and perfect Man, of a reasonable soul and human flesh subsisting."

God grant that this may be the case with ourselves.

But there was a purpose in this. The Incarnation was the beginning, so to speak, of the bridal union between the divine and human natures. Its purpose. It was ordained, it was effected, that men, through the Incarnate Son, might become "partakers of the Divine Nature."

And to this end He, Who was made Flesh, to undertake the office of a Mediator, became in the discharge of the functions of that office, a Its fulfilment. Prophet, a Priest, a King.

Thus, when we tell of His Sermon on the Mount, of His Parables, of His foretelling the destruction of Jerusalem, of His teaching, and guarding by His Spirit the truth and purity of Doctrine, we confess Him to be our Prophet.

And when we witness to His death on the Cross, and acknowledge the tenderness of the mercy of Almighty God our Heavenly Father, in giving His Son to "make there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," we confess Him to be a Priest.

We do the same when we herald forth the tidings that He consecrated bread and wine to impart to us Himself so sacrificed. We do the same, or rather we expound another statement of the Doctrine of His Priesthood, viz., that in S. Paul's words "He is a Priest for ever," that "He abideth a Priest continually," and that "it is of necessity that this Man must have somewhat also to offer," when we bid you to look with the eye of faith within the veil, and to behold there the Saviour pleading His one Sacrifice.

And when we keep the Feasts of Easter and Ascension, and Whitsuntide, we are celebrating the announcement which He made in rising from the dead, in

ascending into Heaven, in sending down the Spirit of grace, in forming His Church to make, to receive, and govern His converts, that He is King of kings and Lord of lords, and that, as the God-Man He is ruling His Church with the power and wisdom of God.

When, then, I am speaking of the Prophetical, Priestly and Regal offices of the Mediator, I am describing not only what He was during His earthly life, but what He is now at the right hand of God, not subject to any limits of time and space, and what He is doing here on earth by His Spirit, the Spirit of Truth, Whom the Father sent, in answer to the prayer of the Eternal Son, "to abide" with His Church "for ever."*

The Church.

Before our Lord left this world He had formed a visible society, the members of which were bound together by the external bond of profession; but the whole state and condition of this society was to be altered and bettered by His leaving them. It was to receive a benefit, which the hitherto visible body and blood of the Son of Man could not confer, namely, the benefit of an union of its members with Him and with one another. The *expediency* (to use His own word) of His departure from His Church arose from this, that He would come again in the Person of the Holy Ghost—His Spirit—and give His disciples His life, and by this gift of His life make them, as I have just said, one with Him, and one with one another, and enable them to express their relation to Him, the fruitful vine, and the rich olive tree, in the fruits of a pure faith and loving obedience.

Union of Christ with His Church illustrated.

This relation of the Mediator to His Church is, indeed, my Brethren, a great mystery; but God has been pleased, in consideration of the weakness of our powers to understand what is the nature of such an union, to represent it to us in Holy Scripture in sundry and different ways.

* S. John xiv. 16.

Thus, for example, he speaks of a Kingdom; and again, of a Bride, in loving whom He loves Himself, and whom He has gifted with the dowry of means of grace, and supernatural powers and prerogatives.

But the image which perhaps sets before us most vividly the details of this union is the one given to us so specially by S. Paul, in that chapter where he explains with great fulness the principle, which he thus summarises—"As the body is one and has many members, and all the members of that one body being many, are one body, so also is Christ."

In this passage the great Apostle teaches us that when we contemplate a body—its complex organisation, the number of its members, their different functions, their harmonious working, their subordination to, and dependence on one centre principle, their being organs, that is, of one invisible, directing, controlling soul, we have before us an earthly and material counterpart of the Kingdom of the Saviour.

In other words, when we speak of the body of Christ, we mean an organism consisting of many members, each of whom has some one vital function to discharge, while the co-operation of all is needful for the comeliness and the usefulness of the whole. In this body of Christ the meanest is helpful to the noblest; the noblest has a service for the meanest; all alike owe their health, or recovery of health, to their not being separated from the rest; and by the due discharge of their appointed functions, as organs of the one whole, are to work out the fulfilment of God's gracious purpose, as known to and declared by S. Paul, when the body will be so edified, and shall so evidence its being "the fulness of Him that filleth all in all,"* that all its members shall have come "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

* Eph. i. 23, iv. 13.

This body both visible and invisible.

My next point is that this body is both a visible and an invisible body. When we speak of the Church of Christ, we are speaking of that City of God, the new Jerusalem, which is *invisible*, and so which faith alone can discern. Her Head, the Lord Jesus Christ, is invisible. The Holy Ghost, the Divine Person Whose descent at Pentecost was a restoration of Christ's presence to His bereaved Church, is an invisibly present Person. Although the fruits of His blessed presence strike the eye and the ear, He works in His Kingdom, He calls us, He sanctifies us, by a continuous unseen agency, even as He is Himself of necessity invisible. "The powers of the world to come," which have been entrusted to this body for the use and edification of its members, are invisible. The assembly of the spirits of the just, which have been sanctified and made perfect through these powers, is itself invisible. The living members of this body, who are still amongst us, whose hearts are the dwelling place of the Holy Ghost, are not to be distinguished from others by the eye of man. They are "the Lord's secret ones," and as such are invisible.

S. Paul's illustration will remind us that it is with the Church, as with man. Character, intellect, moral earnestness—these things we do not see in our fellow men; we only witness their effects. The largest and highest side of human life—the Soul, is invisible. Still man is on another side visible: he is not a phantom; he has a real material body, by which he enters into the world of sense, and becomes visible.

And so it is with the Church of Christ. That company of men who have been grafted into the Holy Body, and who remain in connection with it, and who give tokens more or less distinct that the Holy Spirit is training them to enter in due season into the invisible assembly of the Church triumphant, is a *visible* company. And indeed the whole Church, the field with its tares as yet unconsumed, the net with its bad fish not yet

cast away, forms one visible polity, or kingdom, which bears, as Christ predicted, traces of imperfection and failure, while yet it witnesses to the reality and endurance of His Empire in the world. The Ministers, the Sacraments, the Word, the ordinances, and godly usages of this body are all visible. They appeal to our senses, and our ears and eyes and hands recognise them, as they guide us through this world to the entrance of the Valley of the Shadow of Death.

We may, therefore, in speaking of this body, represent it with sufficient accuracy as visible on this side—invisible on that; and I purposely insist on this from being satisfied that many of our difficulties, many of our supposed differences, arise from either believing that there are two bodies, instead of the one body of Christ, or else from forgetting that this one body, which is in the truest sense invisible, has a visible manifestation of itself in this world—acts upon all whom Christ, its Head, has redeemed, through a visible ministry, and visible means of grace.

Importance of this distinction.

And I would confirm what I have thus said about the Church, by reminding you further that the questions of recent centuries, which have been raised respecting the Church, are parallel to those which in earlier ages were discussed, and ruled, in regard of her Incarnate Head.

The questions now raised about the Body, were of old raised about the Head.

The Ebionites, looking solely to what is external, taught that Christ was only man. The Nestorians, separating that which is internal from what is external, tried to persuade men that Christ was two distinct Persons, the Son of God, and the Son of the Virgin, only outwardly joined together. The Eutychians, from not distinguishing that in Our Lord, which met the senses, from that which was superhuman, confounded the two natures, and were guilty of the heresy which was condemned by the Fathers at Chalcedon.

A merely human polity—two polities, one Divine and one human—a polity in which the human element is

forgotten; these heresies stand in contrast with the true historical counterpart of the Incarnation, a society in which there is the perfectly Divine and the perfectly human, for ever united, but not confused; the Son of Mary tarrying amongst men, yet in the truth of His higher nature the Everlasting Son of the Father.

I have now, my Brethren, fulfilled, as far as my time permits me to do to-day, my purpose of placing you in the presence of the Incarnate Saviour, in His presence as the Head of a body, and so in the presence of the Doctrine of the Church; and, as I said I had a special intention in doing so, I will go on to advise you what I believe is the truth with regard to those other Doctrines, to which the consideration of this one is, it seems to me, a necessary introduction.

Other doctrines in their relation to this one.

The question which naturally arises after such a statement as I have just made, is this, What are the prerogatives of the members of that body which is the New Jerusalem, in which Jesus Christ is dwelling by His Spirit, Who is the Lord and the Giver of Life?

Caution.

And, first, one word of caution to you, and of protection to myself. I have reminded you that Christ is filling the offices of Prophet, Priest, and King. In His discharge of the functions of these offices He is alone, unapproachable. He alone teaches, —He alone intercedes—He alone rules. And whatever I say about the teaching, or the interceding, or the ruling of others, ought not, I protest, to be so perverted as to be exposed to the charge of intruding upon or interfering in the slightest degree with the prerogatives of that Prophet, that Priest, that King, Who is the one and alone Mediator between God and man.

At the same time, I would also warn you not to think to give due honour to the Lord by depriving His members of any honour which He may be pleased to confer on them, as His instruments, but rather, whilst grate-

fully acknowledging His marvellous condescension in putting such honour on the children of men, as to be in any sense "fellow-workers with Him," to strain every power of mind and heart to realise His claims, Who is the Almighty God, as well as the Son of Man.

Having said this, I am not afraid of asserting that all His living members—all who are partakers of His fulness, and so of His Spirit, the Spirit of Life, all who bear the fruits of their engrafting into Him, the Vine and Olive Tree, in deeds of faith and love—do in some way, bestowed by Him, share the three offices which by right appertain to Christ Himself alone; and give in themselves the true interpretation of those words of the Holy Ghost, Christ "has made us kings and priests unto God and His Father," and "ye have an unction from the Holy One, and ye know all things." All living members of Head hold His offices.

My Brethren, these accounts of the Prophetical, Priestly, and Regal characters of the subjects of the kingdom of the Incarnation are, I repeat it, parts of Holy Scripture; and you know Who has said "The Scripture cannot be broken." Scripture evidence of this.

And here I would apply this general Truth to this particular case. The Holy Ghost, Who spoke of Christians as Prophets, Priests, and Kings, did so to express definite, pre-ordained relations in which the Members of Christ were to stand to Him their God, and has provided that there should be a discharge of the functions which His words have thus attached to the condition of Christians, and so a fulfilment in the actual life of true Christians of the account which He has inspired men to give of them. Its fulfilment.

And thus, if we look at the Church of Christ as a great educational institution, and such it really is, every one who is a member of it has received, when admitted into the body, obligations to educate and train all whom He can, to seek Him Who is the Way, the Truth, and the Life, and by the confession of the Lord

Jesus both with his lips and with his deeds, to tell out to all whom he would thus educate that He, the God Man, is the one Prophet, the one Priest, the one King.

It is then in these obligations that we read the meaning of the dignity to which all Christians are called of being Prophets of the Lord.

Or, again, when we meet with such an account of Christians as that given by S. Peter, where he speaks of believers "as a spiritual House, an Holy Priesthood," and tells them that "they are a chosen generation, a royal priesthood, a holy nation, a peculiar people," we dare not empty these words of the Holy Ghost of that definite meaning which the Church has ever given to them.

No—we testify that all Christians are, as the Jews were of old, "a kingdom of Priests," and are charged with the high privilege of making that offering which S. Paul calls "the reasonable service," and enjoy the special prerogative of uniting their prayers, their intercessions, and their giving of thanks, and their self oblation, with the priestly acts which He "Who is a Priest for ever" is now discharging as our High Priest and Sacrifice before the throne of God.

When the Christian says "Through Jesus Christ our Lord," he is, in his own case, as a member of the Christian Priesthood, giving proof of the truth of the saying "The Scripture cannot be broken."

So, too, when the Christian child seeks from his father his blessing, he is recognising the great verity, that there rests upon his parent a shadow of Christ's sacerdotal majesty, and the father, remembering that some such prerogative has been ever attached to the relation in which a parent stands to his child, and believing that it is a remnant of that image in which man was created, and a foreshadowing of man's more than restoration to his first state by his re-creation in the second Adam, gives his child the boon he seeks, in

the full assurance that the high functions which he, as a father, is privileged to exercise on earth, will be confirmed and sanctioned in Heaven; and that in laying on his hands to bless his child, he is acting as an ordained steward of the Lord to dispense to that child the riches of His goodness.

But perhaps there is no act of the Christian, which more clearly expounds the fact, and gives the true meaning of his vocation and ordination to the Priesthood of the Lord, than the ancient custom, still existing in some churches, of the people and the Priest making confession to one another, and receiving from one another, under the precatory form, the blessing of absolution.

And this Priesthood of all Believers is moreover a Royal one. This further "honour have all his saints." They are those for whom a crown of righteousness and a crown of glory have been prepared; and the victory and the dominion which they are ever gaining over the powers of darkness, by the power and Spirit of Him Who is King of Kings, and which is shewn in their lives and tempers and whole conversation, exemplifies again the truth of the saying, "The Scripture cannot be broken."

Whilst, however, I would have you entirely, and without any reserve, accept and insist upon that interpretation of the words of Holy Scripture, which gives the most distinct and definite meaning to its witness with regard to the Prophetical, Priestly, and Royal functions and prerogatives of all Christians, I would also urge upon you the same motive of godly fear with regard to other parts of God's revelation.

Others held these offices, *e.g.*, Apostles.

The Christian Church is in part, and as a matter of historical fact, the continuation and development of the Jewish Church.

If the Epistle to the Galatians teaches us that in the letter the ordinances of Judaism were done away

by being fulfilled in Christ, the Epistle to the Hebrews suggests that they were still "shadows of good things to come."

And the fact that the shadows—the types—the symbols have been taken up and transmuted into substance, and sure means, and instruments, and channels of the grace of the Holy Spirit, does not contradict, but only expound this statement.

I remind you of this, because it has as a precedent a very material bearing upon the next Truth, which I am about to place before you.

This Truth is, that there is another way besides the one I have just stated, in which our Lord is represented in the functions of His three offices by His Church on earth, and in which other way His all-sufficient ministrations do, by their infinite merit and value, make real and effectual the ministrations of men.

The reason why all Christians have the prerogatives, of which I was just now speaking, is this. They are parts of that Body which is "Christ's fulness." They have been placed by the Holy Ghost in real relations to Him, who is Prophet, Priest, and King, and as being one with Him, they have been anointed with the unction of the Holy One to prophesy, to sacrifice, to rule.

But, as in the case of Israel, this Body of Christ has certain definite members through whom, as through organs, the Head of the Body discharges specially His functions, and through whom also the other members are represented.

Whilst I recognise with all the frankness, caused by the fear of "breaking the Scripture," the Prophetical, Sacerdotal, and Regal functions of all believers, I maintain, under the sanction of the same fear of not faithfully exhibiting the truth of Scripture, that there were those in the first days of the Gospel Kingdom who had received in a very special, and peculiar way

from the one Prophet — the one Priest — the one King—special powers of teaching, sacrificing and ruling.

S. Paul helps to place this Truth in distinct relief, when, in writing to the Corinthians, he says that the Body of which our Lord is the Head, and which He calls "Christ," is organised like the body of man, and that as the human body has distinct members and senses, so the spiritual body has its different instruments, by which the Divine Spirit, which is its life, and its central power, puts forth that Life and executes His will—and that the well-being of the whole body depends on the healthy actings of every part of this mysterious organism.

It is the whole body which possesses those vital principles which reach out to, and come in contact with things external to the body; but it is through particular organs by which these vital principles thus act, and it is through the healthy functions of such organs, that the whole body receives from the Giver of all good the increase of its own life and power.

And, before S. Paul, our blessed Lord had told His Apostles that they would have the highest rank in His kingdom, and would, for its well-being, be invested with royal and sacerdotal dignity and honour. "I appoint unto you (are our Lord's words to His Apostles), a kingdom, as my Father has appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel;" those tribes, He meant, which consisted both of the old stock of Israel, and also of the Gentile boughs, which were to be engrafted into that ancient stock.

But this use of men as "fellow workers with God," as instruments for applying to men the blessings attached to the Prophetical, Priestly, and Regal functions of the God-Man, was not confined to the Apostles.

Also their Successors.

The Powers committed to the Apostles were transmitted by the Apostles, in the name and place of their Lord, to other men, and the manner in which this was done, was by taking up into the system of the Christian Church a well-known rite of the Jewish Church.

In that Church any ordained transference, such as the substitution of the victim for the offerer, had been always made by the laying on of hands, and the Apostles ordained their successors by the same outward means.

Scruples on this subject.

In making this statement I do not forget that, as I have already admitted, it is very possible to arouse a feeling of godly jealousy, lest a claim should be made for man, which is inconsistent with the prerogatives of the one Mediator—lest the investing man with any powers derived from, and representing the Prophetical, Sacerdotal, and Regal offices of Jesus Christ should be an encroachment on forbidden ground.

Of course the true way to meet and remove such a scruple is to appeal to GOD'S Word, and to use as a trustworthy exponent of it, the history of the Primitive Church.

We can hardly err, my Brethren, in guiding our estimate of the true meaning, and drift of Scripture by the verdict of that early Christendom which did, in fact, tacitly or expressly decide what was the area, and authority of the Canon of Scripture; and for a proof of this I may refer to Mr. Westcott's admirable "History of the Canon of the New Testament."

But such an appeal to recorded facts is often denied a fair and candid hearing through the preoccupation of the mind and heart of the man to whom it is addressed by *a priori* objections.

A priori objections, and so scruples met.

It is, therefore, well to know what these objections are, and then to anticipate the allegation of them, and provide answers to them. This I will now do.

For example—One objection which has been raised to the claims I have made for the Ministry of the Church is that the existence of so privileged an agency is inconsistent with the position of our Lord as the one Mediator.

But the force of such an objection is greatly weakened (to say the least of it) by the fact that the Apostles are allowed to have exercised these very prerogatives, and that they whose claims are thus not disputed, were themselves but men like those who came after them.

Another objection to these claims rests on a distinction of a different kind between the Apostles and those who have since them been called to the Ministry of the Church. It is said that the former had the power of working miracles, and that the latter have not had it. But three answers may be given to this objection.

(1.) Whether any post-Apostolic miracles are or are not *bonâ-fide* miracles is a question of fact upon which my limits do not allow me to enter. But this at least I will say, that Scripture nowhere contains any the slightest intimation, that the power of working miracles would cease with the lifetime of the Apostles of Christ. And if this be the case, the assumption that the successors of the Apostles do not possess such a power, lacks all Scriptural authority.

If miracles are not worked among us, this would be sufficiently accounted for now no less than eighteen centuries ago, by a want of faith in the one invisible Miracle-worker.

(2.) Or, if we admit the premiss, namely, that the power of working miracles has been withdrawn, we may still fairly deny that the withholding of such a gift involves any conclusion about the discharge of the ordinary functions of the Ministry, and we may justify the not placing the two powers in the same category, by urging that miracles were clearly an exceptional as distinct from an ordinary power of the Apostolate it-

self; and that thus in any preordained change in the trust committed to the ministers of Christ the ordinary powers might have been exempted from the change made in the exceptional ones.

(3.) The third answer to the objection is that it proves too much. They who would set aside the high claims of the Christian Ministry to represent the one Prophet, Priest, and King, and with this view allege that the same fiat of GOD's will, by which the power to work miracles was withdrawn, included the withdrawal of those other prerogatives, should remember that such a conclusion would equally involve the powers of preaching the Gospel; that it was when our Lord commissioned the Eleven "to go into all the world and preach the Gospel to every creature," that He declared that signs should accompany and so warrant such teaching, and that the casting out devils, and speaking with new tongues, and laying hands on the sick for their recovery, should evidence His blessing on their ministration of His word.

Nor can the scruple about these alleged prerogatives of the Clergy, as successors of the Apostles, find for itself a securer footing in another distinction* which certainly exists, and on which great stress has been laid, between the Apostles and those who now minister in the Church.

This distinction is the greater conformity of the Apostles to our Lord, and so their higher claims upon the minds and hearts of those to whom they ministered.

But you cannot make from it premises out of which you can draw the conclusion you require, or rather out of which you will not be forced to draw the contradictory one; for such greater nearness of the Apostles to their Lord would only increase the risk (if any) of confounding their prerogatives with the prerogatives of Him Who is GOD.

* See Revision of Book of Common Prayer, by J. C. Fisher, M.A., 2nd Edit. p. 56.

The fact is that if we recognise the justice of this scruple, about which I am speaking, we must allow that it reaches to the prerogatives of the Apostolate; and such an admission ought at once to prove that, however natural and excusable it may be, it is not rooted and grounded in the truth.

Especially by the Doctrine of the Incarnation.

Or rather I would crush it at once, by reminding you that this principle so questioned is not only enshrined in the *whole* ministry of the Church, but is held and enforced in the doctrine which expounds the greatest of all mysteries, the Incarnation of the Son of God, and the delegation to Him as the God-Man, from the Father, of the autocratic powers and prerogatives of the God-head.

And through a fact in natural order.

Nor am I obliged to look to the supernatural order only for a precedent, but can find one in the natural order which may well disturb and displace any such *a priori* difficulties.

He Who is the alone Author and Creator of all things does not by separate acts of creation give being and life to those creatures, which are to be brought forth, but employs His living creatures thus to give effect to His will and pleasure, and as His agents to be the means of communicating life. Or, as has been well said, "The universal power of reproduction and increase is but the energy of the Creator's hand working through creature instruments."* And thus he who would escape from scruples and difficultes cannot do a wiser thing than to seek wisdom from the study of the mysteries which are placed around him, and some of which envelope his very being.

As to the objection to the Priestly Commission which is drawn from the danger of its abuse, I would only observe that the intention of the delegation is the carrying forward towards its ultimate end that eternal purpose of our God, to which He gave effect in the economy of the Incarnation.

* Rev. W. J. Edge, Sermons on Second Adam, p. 22.

The ministry was ordained as a help to the joy of believers, and if, through man's pride and selfishness, it becomes a tyranny, all that is proved by this terrible contravention of His mind Whose commission it claims to have, is that, like everything else in this world, even the very Word of God, it is in its use subject to corruption.

The trust has not the less been created and committed to man, because they who have been called to its duties and privileges have, at particular times and places, disregarded its objects, and abused it to their own evil purposes.

But, even if such *a priori* objections could not be so satisfactorily answered, as I am persuaded they can be, they still could not disturb the historical evidence on which such claims mainly rest. It is certain that there has been from the first such a ministry with delegated powers. The Pastoral Epistles alone furnish a sufficient evidence as to the mind of the Apostolic Age. From the first the God-Man has had in His Body, the Church, certain *ὄργανα*, instrumental agents, and He has used this organism to apply to the minds and hearts of His redeemed people those medicines and healing balms of the Gospel which are His as the one and only Mediator between God and man.

Historical Evidence of Delegation of Functions.

And what are the precise functions which the records of the life and conscience and intellect of the Church witness have been the inheritance of the ministry of the Gospel?

What these Functions are.

These functions relate to the ministration of the Word and Sacraments, and are the functions of the representatives of the one Prophet, the one Priest, the one King.

Now, with regard to those instruments which our Lord employs to discharge in His place His prophetical and regal functions, I do not purpose saying anything, but shall at once pro-

Priestly Functions.

ceed to define what is the relation in which the Clergy stand as the Ministers of Christ to Him, Who is the one Priest, and to exemplify their fulfilment of this relation in their ministrations at the celebration of the Sacrament of the Lord's Supper, and in their dealings with sinners: and in doing so I shall make no claim for them, as I have said before, except such as the conscience and intellect of the Church have ever recognised as the expression of God's mind concerning them.

I say this emphatically with regard to their rights and dignities at the celebration of the Sacrament of the Lord's Supper, whether we are viewing that Sacrament as a Sacrifice or a Feast.

The Sacrament of Lord's Supper a Sacrifice.

I speak of that Sacrament as a Sacrifice. When we use this word with regard to our blessed Lord we are using a word with which every one who knows the Old Testament is very familiar.

There we find that God was pleased to direct certain acts of offering, or of presenting an oblation.

The creatures offered might be different; it might be such an offering as Melchizedek made, namely, "bread and wine," or what was prescribed by the Law, whether fine flour, and bread or cakes of unleavened bread, mingled with oil, or sheep, or oxen.

But if the creatures offered might be different, there was one thing which must be the same in every sacrifice, and that is the state of the mind and heart of him who made the oblation, whatever it was. Every one who offered must sacrifice to God his will, his best affections, his being, every power he had of reverent adoring worship and thanksgiving.

And this account of sacrifice holds the sacrifice of our blessed Lord, and suggests to us when it began and how it was perfected, and is now continued.

When He gave His person at His Incarnation for the

salvation of men, He was making His one oblation of Himself.

And so when He signified, in the breaking of bread and pouring out the wine at the last supper, His entire surrender of Himself to His Father's pleasure, He was, as the great High Priest, offering Himself, with the consent of His whole inward being, for the sins of men.

And so, when His agony and bloody sweat, and the sufferings of His bitter cross were "finished," He was not only "the Lamb slain from the foundation of the world," but the Priest Who sacrificed it.

And so too, when after His resurrection He had returned to His former glory, He still continued to present before the Mercy Seat, in His own glorified but once crucified body, that perfect sacrifice which He once offered on the Cross. Having as the great Antitype, to Whom the action of the Levitical Priest, not less than the sacrifice of the legal victim, pointed, offered Himself as the victim, He appeared in the presence of GOD for us, and thus fulfilled that other typical function of the Priest, namely, His sprinkling the blood within the Holy of Holies.

And thus it is, my Brethren, that if you now look within the veil of the Sanctuary, you may discern there with the eye and the ear of faith, our Lord's perpetual Ministrations, that unbroken commemoration of His finished work, the power of which endures for evermore.

Moreover, as our Lord by this commemoration of His one sacrifice, which was perfected on the Cross, exercises His functions as the great High Priest of His Church, and through such functions, such sacrificial actions, such intercessory pleadings, applies the fruits of that one Sacrifice to believers separately, so too they who, in obedience to His charge, "Do this in remembrance of me,"* ever commemorate His Death and Sacrifice in

* ποιεῖν in Alexandrian Greek and ῥέζειν in Homeric Greek often mean to sacrifice. See Appendix, p. 98.

the breaking of bread, do thus act as Priests, and exhibit in their celebrations of the Eucharist, for the glory of God and the good of the redeemed, their delegation to the duties, and the dignities, and the ministrations, of the Priesthood of Jesus Christ.

But on this last point I must enter into more exact and detailed particulars. I would state, my Brethren, and justify everything said or done in the transaction of this tremendous mystery, by us the Clergy, in the Name of the Lord.

When we are about thus, in obedience to our Lord's command, to break bread in remembrance of Him, we take of the fruits of the earth, the elements of bread and wine, and offer some small portion of these elements to our God in acknowledgment that He is Lord over all, and that all which man enjoys is by right His, Who is the Author and Giver of them all. The Consecration of it.

We then consecrate this oblation of bread and wine. As our Lord's representatives, and so in the Person of Christ putting forth some of His delegated powers, and by His own words, we bless the elements, or rather He blesses them through us.

Through such blessing the oblation becomes a Sacrament, and as such has not only an outward, but an inward part.

The outward part, the bread and wine, remains in its appearance, form, and essence, or substance, what it was before the act of consecration, but still by consecration it has been made the veil and channel of an ineffable mystery.

The inward part is That which Our Blessed Lord took from the Blessed Virgin—which He offered to God as an atoning sacrifice on the Cross—which the Almighty Father has glorified, has, that is, endowed, "not with the actual properties, but with the supernatural gifts, graces, and effects of Godhead," and out of which wells forth every blessing of the New Covenant.

The inward part of the Sacrament of the Lord's Supper is Christ's precious Body and Blood, and so, by virtue of the Hypostatic Union, Christ Himself.

But here observe, my Brethren, a distinction which I must make. This inward part of the Sacrament, this presence of the Body and Blood of Christ, and of Christ Himself, is not after the manner or laws of a body, according to which ordinary laws our Lord's Body is in Heaven only; but is a supernatural, heavenly, invisible, incomprehensible, and spiritual presence.

It is, in fact, the presence (to use the language of one of our Homilies), not of a carnal, but of a ghostly substance; or to state the doctrine in the language of S. Augustine, whose triple distinction is necessarily so familiar to every catechumen of the Church, it is the presence not merely of the *virtus*, but of the *Res Sacramenti*. It is "the body and blood of Christ."

Such, my Brethren, is the effect of Christ's consecration of the elements through the action of His ministers. The gifts receive an inward part, even the presence of the "Res Sacramenti," the body and blood of Christ.

And here I would say that unless the consecration prayer be admitted to have this its historical force, as the central feature of the Eucharistic Service—as the sacramental action which is introductory of Our Lord's most gracious gift, it must be pronounced a senseless unreality, which darkens the most solemn act of the human soul in its communion with God.

But this consecration of the gifts stands in closest relation to another great function.

The Oblation.

That sacrificial action, which is the counterpart of Christ's perpetual pleading and presentation of His Body and Blood in our behalf, is consummated when the bread and wine are made the Sacrament of the Lord's Body and Blood. In this the Eastern and the Western Church are agreed.

And it is this special action which gives its true inter-

pretation to the *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*,* and this in two ways—it is a giving a memorial witness to man, and it is, in accordance with other ordained memorial acts, an using of a *μνημόσυνον* in pleading with God.

In the Holy Communion men and angels have set before them a vivid representation of Christ's death upon the Cross, and so the remembrance of Him, now invisible, is quickened and sustained by the Holy Spirit through the senses to which such an image† of Our Lord's death is presented.

But our Lord's words hold more than this. The words are most remarkable ones. The original words, of which "Do this" is the translation, mean in Alexandrian Greek "sacrifice this," and the other word *ἀνάμνησις* is also a sacrificial word, and signifies the offering of a *μνημόσυνον*.

Now it is easy to understand how the offering a *μνημόσυνον* may be useful to man, but it does not at first sight seem to have any place in our worship of God.

The *μνημόσυνον*.

And yet it is true that God condescends to place Himself even in this respect on the level with man.

The testimony of the Word of God is most distinct on this matter.

Thus the rainbow was not only a sign to man of God's covenant of mercy with Noah, but it was his *μνημόσυνον* according to His own Revelation, when He said "I will look upon it [the bow], that I may remember the everlasting covenant between God, and every living creature of all flesh that is upon the earth."‡

Thus, again, circumcision was the sign and token of the covenant with Abraham, and the blood of sacrifice was the great instrument of the Mosaic covenant, the sign not only to man but also to God, the remem-

* S. Luke xxii. 19. † Heb. x. 1. ‡ Gen. ix. 16.

brance of its benefits, and obligations to both parties of the covenant.

And with such a revelation of God's condescension towards His people, surely instead of our being surprised at being told that God is willing to be reminded of what His Son has done for us men and for our salvation, it should seem to us to be only according to the analogy of faith that our Lord should in His own Person ever present the Sacrifice—that which was once for all offered up to God as a Sacrifice for ever, and that His representatives here on earth should also plead,* in a way appointed by Himself, that same Sacrifice, which the Great Mediator evermore pleadeth in Heaven.

The Feast on the Sacrifice.

But our Lord had also other purposes in instituting and ordaining this Sacrament. He provided in it for His disciples that heavenly food, by which alone they could do His work, and attain the ends of His entire surrender of His will to God, and of His Death upon the Cross.

As in that ancient typical rite of the Jewish Church, the ordinance of the Passover, there was both a sacrifice and a feast on the sacrifice, so in the Christian Church there is an ordinance in which both these typical parts of the Jewish Passover are fulfilled.

Christians keep a feast where they strengthen and refresh their souls on that which is presented to God, in commemoration of His Son's atoning work, namely, the *Res Sacramenti*, the precious Body and precious Blood, whereby we are made one with Christ, and Christ with us.

And thus the man who has been commissioned by the one Priest to be a "fellow-worker with Him," not only pleads on earth what His Saviour is pleading in heaven, but also, by Christ's Ordinance committed to

* The word used, I am told, in S. Wales to designate the second order of the Ministry is offeiriad, *i.e.*, an offerer.

him, provides for brother men "a banquet of most heavenly food."

But it has been further ordained that the guests at that banquet must be clothed in marriage garments, and that no one but he whose soul reaches out the hand of faith can assimilate such food; or, rather, that every one else will to his own infinite loss, and the dishonour of his God, "be guilty of the Body and Blood of the Lord;" and the same men who are commissioned to provide the supper are entrusted with the charge of excluding those who are not clothed in that "white raiment, which is the righteousness of the Saints." The Judicial Power.

It is for this very purpose that our Lord has committed to these stewards of His mysteries those judicial functions, which are often described as the Power of the Keys.

"The mean whereby the Body of Christ is received and eaten in the Supper is faith," that faith which confesses Christ, that faith which so permeates the whole spiritual being of the Christian, that you may see in the mirror of his life and conversation the very likeness of his Lord; and it is one of the official duties of the Priesthood of the Church to admit or to exclude those who receive the invitation to come to that heavenly feast. They are, for example, the instruments of the Lord, for giving effect to that warning which reaches throughout all time, "If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, go and first be reconciled to thy brother, and then come and offer thy gift."

The ways by which these Ministers of Christ thus guard the sacred treasure committed to their charge, and train souls to be partakers of these riches of God's goodness, are various, but the power which is thus exercised is the same. Its exercise.

Our Lord had in some of His parables, as for

example in those of the Wheat and the Tares, the Wise and the Foolish Virgins, the Vine and its Unfruitful Branches, and the Net which caught bad as well as good fish, foreshadowed the mixture of evil and good in the Church.

But though His words were soon partially fulfilled, there is no question that there were fewer difficulties in the early days of the Church in exercising discipline than there were afterwards, when the lines became less distinct which separated the Church and the world.

And in those early days the dealing of Christ's Ministers with sinners was more public.

But afterwards, when faith became enfeebled by closer contact with the world, the rules about public discipline became relaxed, and out of consideration for sinners, and to remove stumbling blocks in the way of their turning to God, the Clergy were allowed to exercise those same powers by which they had ministered the public discipline of the Church, in private.

Main conditions of public and private discipline the same.

The main conditions, however, under which they acted in this matter for their Lord were the same.

Thus they were to take care that persons to whom they ministered did not confound their delegated powers with the autocratic powers of Him Who alone could absolve from sin, namely, God; and so they were bound to testify with S. Ambrose, "*Munus* Spiritûs Sancti est officium Sacerdotis: *jus* autem Spiritûs Sancti in solvendis, ligandisque criminibus est. Omnia dedit Christus discipulis suis; sed *nulla* in his *hominis* potestas est, ubi *divini muneris* gratia viget."*

Next they were to bear witness with all possible distinctness that none but the truly penitent benefited by this ministration, and that to make this condition the more distinct they were to apply tests to the minds and hearts of those who professed to be penitent, and

* S. Ambrose de Pœnitentiâ, capp. 2, 8.

so to act as upright, well-informed, responsible judges in this matter, always bearing in mind that "*Clavis potestatis nihil operatur sine clave scientiæ.*"*

Next they were to proclaim that the same conditions attached to the bindings, as to the loosings of the Church, that God would only ratify those sentences, and confirm those exercises of delegated power, which approved themselves to His all-seeing, all-merciful, all-just judgment.

And lastly, in those days when the fact of such delegation by our Lord to others of powers, which were His as the one Priest and King, was not questioned, the application to individual cases of these spiritual benefits—these relaxations of the bonds of Satan—was generally associated with prayer, and so was made in either the declaratory, or the precatory, or the optative form.

Such, my Brethren, is, I believe, the doctrine of Christ about the Priestly powers of the Apostles and those whom they sent forth, even as they themselves had been sent forth by the Lord. Recapitulation.

I assert that the Apostles, and those who have received the commission from them, have ministrations entrusted to them, through which the bread and wine become at Holy Communion the Body and Blood of Christ, and the Church presents before the Throne of Grace that which is present, viz., Christ's Body and Blood in the Sacrament, and by such offering pleads with Christ and through Christ with the Father: or in other words gives in her highest act of worship, and praise, and adoration, expression to the full meaning of those words, with which we ever close our prayers, whether supplications for ourselves or intercessions for others, "through Jesus Christ our Lord."

I also maintain that the Apostles, and they who have come after them through their appointment, have power

* Theophilus Anglicanus, capp. xiii. xiv.

entrusted to them to make sinners partakers of the mercies of God in Christ, and that they use this power in ministering the Word of God, and the two Sacraments, and by loosing them in the ordinance of absolution from the bonds by which they have been held.

A Disclaimer.

But I also set against these claims, and to counteract all mistakes about them, though I am almost ashamed of doing so, the most emphatic disclaimer of justifying any plea which can possibly interfere with the autocratic power of God; and I entreat you all, so as to guard you against making or receiving any rash charges, to remember that the instrumentality of man, which God has been pleased to take up into and to employ in the supernatural order, had been already consecrated in the operations of the natural order, and that if the fear of abuse is to empty God's words of their literal and historical meaning, the same caution must close the mouth of every preacher of the Gospel, lest he should be found at the great day to have incurred in his soul the awful guilt of placing any natural or supernatural gifts, which have been vouchsafed to him, in the balance against the inspirations and the persuasions of the one Teacher, the Holy Ghost.

But I shall not content myself with only making this protest against misrepresentation.

There are times for speaking and times for silence, times to pass by attacks on, and derogations of the truth, and times to be outspoken in its defence.

In my opinion the time has come, at any rate in this Diocese, for the latter course, and I have without any mental reservation, God knoweth, acted upon this conviction.

Thus in giving effect to it I have borne my testimony that you, my Reverend Brethren, who have been ordained by the Holy Ghost, through the instrumentality of men, to the Priesthood of the Church, and have received Divine mission and grace to discharge the functions of

the office, and to do the work of a Priest in the House of God, which is His Church, have been commissioned to dispense the Word of God—to celebrate the Eucharistic feast and sacrifice, and "to loose by his authority the bands of wickedness, and to let the oppressed go free."

I have recalled to your minds that the effect of your blessing the elements is that there becomes a real presence of the Lord's Body and Blood in the Sacrament, and I have also reminded you that (as is most natural) you are to call to the remembrance of your God, even as your Saviour is doing in Heaven, by pleading His precious Body and Blood, the New Covenant which He has made with man.

Nor do I now say, "as is most natural," unadvisedly, for it seems to me that every one who is enabled to receive the doctrine held in the Apostolical* and literal meaning of our Lord's own words, "This is my Body, this is my Blood," will almost instinctively pass on to unite himself to the intercessory, mediatorial action of our Lord, as the one Priest in Heaven—and that nothing less than a direct authoritative prohibition can set him free from the constraint of this instinctive claim upon his faith.

That his faith has had its trials and difficulties before this last claim is made upon it, I of course admit most fully.

And yet how much God has provided by way of preparing the mind and heart to receive all such doctrine, and so to accept the clear testimony of the undivided Church!

Helps to receive the Testimony of the Church.

I will mention some of the facts I here specially allude to.

I claim for you a Divine mission from our Lord Jesus Christ through His Apostles and their successors, and when I do so, I remember that the Jewish Priesthood illustrated the principle contained in those words of the

* See Appendix, Note II., p. 101.

great Apostle, "No man taketh this honour unto himself but he that was called of GOD, as was Aaron,"* and I am helped by this fact to receive the doctrine, as the true exposition of Holy Scripture, that your ministry, as it far "exceeds in glory" that which went before it, being not "the ministration of condemnation but of righteousness,"† cannot have a less definite authority marked upon it by an unbroken succession‡ than that which was merely its "shadow."§

When I speak to you as Priests as well as Pastors, I recognise in the Christian Church the old Church, raised by the Incarnation and its fruits to a far nobler condition, and all its prerogatives and duties, now entrusted by the Spirit of GOD to a new succession of ministers—and I see evidence of this recognised connexion between the old Dispensation and the new in the continuance‖ of the Apostles in the Temple after our Lord's Ascension, and so partaking, during that transitional period, of its sacrificial worship, and also in their not hastening to assume the name, by which the ministers of GOD under the Jewish dispensation were designated, till the destruction of the city and the Temple testified that the Christian Priesthood was substituted for the Jewish.

Nor will you doubt, my Reverend Brethren, that it was soon admitted that such a substitution had taken place, when I recall to your minds that Eusebius¶ reports, on the authority of Polycrates, that John, the beloved disciple, assumed, as Bishop of Ephesus, the mitre plate which distinguished the Aaronic** Priesthood, and that Epiphanius tells us that James, as Bishop of Jerusalem, did the same.

You will find, also, in expounding to your people the Doctrine of Christ about His Sacraments, that GOD

* Hebrews v. 4. † 2 Cor. iii. 9. ‡ See Appendix, pp. 104, 105.
§ Heb. x. 1. ‖ S. Luke xxiv. 53; Acts ii. 46, v. 42.
¶ Eusebius v. 24, and Valesius' notes.
** Exod. xxix. 6; Lev. viii. 9.

has, in the riches of His goodness, provided you very great help to take out of the way of your people's faith a very special stumbling block.

That stumbling block is the doubt how *matter* can be used for a spiritual purpose.

But you may remove that doubt by reminding them that matter has been united with the Godhead in the Person of Our Lord Jesus Christ, and that, since it was thus consecrated, it has become no unfit instrument for communicating spiritual blessings.

And not only so, but when you have thus stimulated their minds to realise somewhat of the mystery of the great doctrine they implicitly confess, you may further place them within the sight of that miracle of healing, when the eyes of the blind man were opened with clay and spittle, or rather by the Almighty hand of the Son of God, through the instrumentality of part of His creation; and then you may confidently hope that your brethren will not close the doors of their minds and hearts against your teaching on this subject.

And should you require more aid in this Ministration, I can at once supply you with it.

The Bishop of Exeter's witness.

Model your own address to them on the words of one of our greatest divines, whom God some years ago called to the very front of the great struggles for His Truth, and has still spared to His Church; or rather borrow the very words, without the minutest alteration, of that great Bishop, the Bishop of Exeter, and let him in his old age still teach your flock the truth as it is in Jesus Christ. Say to them, in his words of a glowing faith,* "In the Eucharist, as a sacrament, we eat our ransom, as S. Augustine says—we receive spiritually 'the Body of our Lord Jesus Christ which was given for us,' 'His Blood which was shed for us;' in the same Eucharist as a sacrifice, we, in representation, plead the one great sacrifice which our great High Priest

* Bishop [Philpotts] of Exeter's Pastoral Letter, 1861, p. 55.

continually presenteth for us in heaven. In heaven He presenteth ever before the Father, in Person, Himself, mediating with the Father, as our Intercessor; on earth He invisibly sanctifies what is offered, and makes the earthly elements, which we offer, to be sacramentally and ineffably—but not in a carnal way—His Body and Blood. For although once for all offered, that Sacrifice, be it remembered, is ever living and continuous—made to be continuous by the resurrection of our Lord. Accordingly, S. John tells us in Rev. v. 6—12, that he 'beheld, and lo, in the midst of the throne stood a Lamb as it had been slain,' and to Him is continually addressed the triumphant song of the heavenly host, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' To Him His Church on earth, in the Eucharistic service, in like manner, continually cries 'O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world'—not that tookest away, but still takest—'*Agnus Dei, qui tollis peccata mundi.*' As then the sacrifice is continuous, its propitiatory virtue is continuous, and the fulness of the propitiation is pleaded for the whole Church whereso-ever the commemoration of it is exhibited in the Holy Eucharist."

With regard to the other great doctrine, viz., that which expounds the ministerial powers of the Priesthood of Jesus Christ in retaining or remitting sins, I would here add, first, that I have not forgotten that it is one that stirs up great opposition; and, secondly, that the very persons who object to its formal statement and claims, do often really accept it and act upon it, and that they do so because it contemplates and meets states of heart which are common to us all.

Some who oppose it, do so on the grounds of the great abuses which have arisen in connexion with it, especially when absolution is given in the indicative

form, and is a judicial act. But I would again remind all such that if they allow to abuse the power of annulling any ordinance of God, I know not what they will retain, certainly not the two Sacraments, certainly not public or private ministrations of the Word of God, certainly not an open Bible.

And to all who set themselves against it, I would further submit that the real question is of the employment by God of men, as instruments in binding and loosing, and not of the mode in which they execute their duties, and so make prayer the accompaniment of their functions—that the act *must* be a judicial one, to avoid the guilt of sacrilege either in him who seeks the gift or in him who professes to minister it in the name of the Lord—yea, that if there is no special exercise of power or authority in the execution of this function, whether in the declarative, or in the precatory, or the optative, or in the indicative form, it is a function, to use again words of the Bishop of Exeter, "within the competence of every Christian."*

Others, who are scandalized by the claim made for private discipline, admit that the Church has the power of discipline, and can punish sinners; but only, they add, in this world "that their souls may be saved in the day of the Lord." But surely this is making a distinction without a difference.

Exclusion from the Church is a binding of the man; or (to use the words of S. Paul about his own act) it is "a delivering the man unto Satan."† And the mistake may be traced up to an erroneous conception of what that body is, from which the man is thus excluded; and it has been, in part, to protest against this error that I have said so much to you to-day about the Church.

As long as a man thinks of the Church as a mere human association—a club, so to speak, of followers of a departed master—I understand how easily he

* See Appendix, Note III., p. 101. † 1 Tim. i. 20.

can strip exclusion from it of much of its awful and mysterious consequences ; but when he gains a more exact knowledge of its being, and defines, in his own innermost and truest thoughts, the Church on earth to be the antechamber, so to speak, of the Heavenly Court, the visible fragment of that Body, the rest of which is invisible, I am confident that the admission of public discipline will carry with it over all objections the principles of private discipline, and constrain him, who may hitherto have objected to the principle as well as to the practice of private discipline, to justify both the principle and its application under some possible circumstances.

I distinguish here, you will observe, between the principle and the practice of private confession and absolution, because I entirely believe that the question is really one of *changeable* discipline, and that the Church, whilst fully recognising the principle, may be guided by the Spirit of Truth, to restrain, owing to peculiar circumstances, the practice within the narrowest limits.

I will say no more on this point here, as I shall be forced in the course of my argument to return to it.

But I stated that many persons who controverted the Doctrine did, in fact, believe and act upon it, and that they did so because this ordinance rests upon the facts of our common nature.

One of the wants of our common nature is expressed by the demand made by every heart for an object of trust and confidence, and the ministrations of sympathy.

Every heart feels that its secret is a heavy burden, and thankfully hears S. Paul's injunction to other hearts " Bear ye one another's burdens."

Every heart, also, whether in sorrow or in joy, wishes to have other sharers of its state. There is " a silver link and a silken tie " which binds heart to heart and mind to mind, and this is the bond of human sympathy.

Another want of our common nature is, that of

some help to guide us and direct us in our endeavours to restrain that power of concupiscence, which is alluded to in those words of the poet—

"Video meliora proboque,
Deteriora sequor."

And it was the counsel of Seneca* (with a view to this) to seek in this struggle the aid of one whose life confirms his doctrine, who not only tells you what you must do, but himself does the same.

Now, in this ordinance our blessed Lord has provided an answer to these demands. He has taken up into the kingdom of the Incarnation the very necessities of His creatures in the kingdom of nature, and given an answer to their demand for confidence, sympathy, and direction, in the very way in which His needy members require.

And having done so, His Holy Spirit, guiding men into truth, leads them to seek and accept the gift which the Saviour offers them.

But of these, who thus seem to accept the guidance of the Holy Spirit, some do so with this most remarkable reservation.

We will go, these objectors of whom I am speaking would seem to say, to our brother men, and seek of them those gifts which are Thine alone, O Lord, to give, but we will not carry into their presence the thought that they, whose ministrations we desire, are but Thine organs.

Strange it is, and yet most true, that if you divest confession and absolution of that their specific character, which seems to me to secure the honour of God, and to protect His sole prerogatives both from the assumption of His creatures, and from their forgetfulness that they are but His instruments, you will not uncommonly find amongst all religionists, whether within or without the pale of the Church, the enforcement and observance of this ordinance of our holy religion.

* Seneca, Ep. 52.

I might appeal to Undivided Church.

And here I might next not only assure you, but produce evidence that my assertion is correct, that I have, in what I have said about our Lord's Incarnation, His Church, His Clergy, and some of their functions, repeated the teaching of the undivided Church.

But I shall not quote at length my authorities ; first, because they have been so often set before us of late by our present theologians ; and, secondly, because I wish to employ the time during which I may hope to engage your attention, in placing before you other considerations in support of what I have said.

Question of honesty raised.

In an address I lately received, sixty-four of my Clergy reminded me that "it is the bounden duty, before God and man, of every Clergyman who holds doctrines condemned by our Church, to cease to minister in a Church in which he cannot minister with fidelity to her principles."

Now, the assertion of such a principle of conduct, about which I should have thought all of us are so entirely agreed as to make it almost a truism, would seem to hold an insinuation that some of us are dishonest enough consciously to contradict the teaching of our Church, and yet for some motive or other to hold offices in it.

I feel sure that they who signed the address did not intend to lay such things to the charge of myself, or any of my Brethren, but I think their words certainly seem to bear this construction; and as I am thankful to believe that, if there is one thing more hateful to an Englishman than another, it is dishonesty, you must excuse my being, both for others and for myself, somewhat sensitive about the right meaning of the words I have quoted to you from that address.

I will, therefore, take this opportunity of declaring that I do not agree with the advice lately given to the members of a Scotch University by a philosopher,*

* Address to the University of S. Andrew's, by J. S. Mill, M.P., p. 84.

about the limits of an honest interpretation of the articles and confessions of their Communion, and that I trust that what I am about to say to you will justify my disclaimer of any wish thus to narrow and contract the claims of my conscience.

Doctrine of Primitive Church might be alleged as ours.

My purpose then, now, is to vindicate for such doctrine as I have been expounding to you the authority of our own branch of the Catholic Church. Before, however, I enter upon what may be considered the more special evidence of this authority, I would remind you that the fact that such teaching is the teaching of the ancient Fathers of the undivided Church has ever been considered by our theologians as a sure testimony to the orthodoxy of such teaching—a proof that it is the very doctrine of the Church of England.

Thus it was the saying of a famous predecessor of mine, Bishop Jewell,* "If any man alive were able to prove any of these articles, by any one clear or plain clause or sentence, either of the Scriptures *or of the old Doctors, or of any old general council, or by any example of the Primitive Church,* I promised then that I would give over and subscribe unto him."

Again, the instructions† given to the Savoy Commissioners were "to advise upon and review the said Book of Common Prayer, comparing the same with the most antient Liturgies which have been used in the Church in the primitive and purest times."

Again, our saintly Bishop Ken‡ thus professed his faith:—"As for my religion, I die in the Holy Catholic and Apostolic Faith professed by the whole Church before the disunion of East and West."

Again, it was no less a man than Bishop Wilson § who laid down this canon of Scripture interpretation:—

* Jewell's Works, Oxford, 1848, vi. 30.
† Cardwell's Conferences, p. 300. ‡ Bishop Ken's Life, p. 509.
§ Bishop Wilson's Sacra Privata, p: 121:

"To understand the Holy Scriptures aright is to understand them as the Primitive Church did."

But in disproval of such a charge of dishonesty, much more, of course, may, and ought to be done, than to appeal to the consentient teaching of Catholic antiquity.

Evidence of our own Formularies as settled in 1662.

And it is this specific evidence which alone could have justified us in answering at our ordination, as we must have done, that question—"Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and *as this Church and Realm hath received the same?*"

Nor can there be any question where we are to look for such evidence. It is, of course, to that settlement of the faith and practice of the Church of England, which took place A.D. 1662; and the obligation under which you have put yourselves (and the words of which I have just quoted,) is to minister the Doctrine, Sacraments and Discipline then recognised and sanctioned by the authority both of the Church and State.

Three Truths which help to understand these Formularies.

But before I call to your minds what this evidence is, about the effect of Consecration by the Priest—the Real Presence—the Commemorative Sacrifice,—and Absolution, I would remind you of three truths, which should ever be present to the minds of those who are seeking to know what is the teaching of their Formularies.

The one relates to the value of words. And here I would say that words represent things—that as there is no more common, so there is no more frivolous and dangerous error than to deny the power of words, while we keep their form; and that we should be very careful, if we would honestly try to ascertain the mind of our Church, not to bring to such an enquiry the spirit of the Gnostics, or Arians, or Pelagians, or Nestorians, or Paulicians, or Neologians, or Latitudinarians, and so

not to recognise the relation in which words and things stand to one another.

The second point is, that the greatest care should be taken to mark all changes of rule and expression, however slight. Every one who would gain a true conception of the present teaching of his Church, must make a conscience of accurately investigating what alterations were made in 1662, after the Savoy Conference, by omission or addition of anything in word or deed expressive of Doctrine, and also what previous alterations were then confirmed.

The third point is, that to ascertain the power of words, we must look back to the history of the whole Church, and ascertain what meaning has been assigned to them, either by formal decisions of Church Councils, or by the controversies brought to a successful issue by the acute and sanctified intellects of the great Doctors and Theologians of the Catholic Church.

And now, what does your Church, my Rev. Brethren, lead you to believe is the meaning and worth of that function which she calls Consecration?

Church teaching about Consecration.

I would at once refer you to that part of the Communion office which she specially designated in 1662 as "The Prayer of Consecration."

In that prayer you have to do certain acts, and to accompany those acts with certain words. You have "to take the paten into your hands"—"to break the bread"—"to lay your hand upon the bread"—"to take the cup into your hand," and "to lay your hand upon every vessel in which is any wine to be consecrated"—and whilst you do this, you have to give utterance to certain words, which Our Blessed Lord once spoke with Power, "in the same night that He was betrayed."

And, further, you are ordered by a rubric that "if the consecrated bread or wine be all spent before all have communicated," you are "to consecrate more according to that form before prescribed, beginning

at ('Our Saviour in the same night,' &c.) for the blessing of the bread; and at ('Likewise after supper,' &c.) for the blessing of the cup.

And, again, it is ordered in another rubric that "When all have communicated, the minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth."

And, lastly, in another rubric, direction is given that "If any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the communicants as he shall then call unto him, shall immediately after the Blessing reverently eat and drink the same."

It would seem to me, my Brethren, impossible to suppose, even if we had no help to appreciate the real meaning of all these rules, that the Church, which has given them to you, did not attach a very great significance and value to the act of Consecration.

But when you call to mind that the Church of Christ has from the very first attached a very definite meaning to Consecration—that the laying on of hands (one of the "principles of the Doctrine of Christ") has ever been used as the means of giving effect to this power entrusted to man and (what is of far greater moment) that these very same words of Our Lord, by which you consecrate the elements, have been employed by the Church from the very first, just as you now use them—not, that is, as a mere narrative, or as a gospel, but as *the* words of Consecration, there is, it seems to me, no room left for a doubt that our Church has, in the presence of an opposing theory, retained in deed and word, with a deliberate intention, and most wisely, the ancient form of blessing, and of setting apart the elements of bread and wine for these high and mysterious purposes.

I would also observe that by detaching them, in one instance, from the words of prayer with which they

are connected, our Church has given a most significant token that she retains the ancient Doctrine of Consecration with regard both to its causes and its effect.

I will only add, that such teaching we should expect from those* who, at the time of this last and binding settlement, gave, in the forms of Consecrating Bishops and Ordering Priests, its proper place to the Imposition of Hands—added to the Office for Baptism the prayer for the Sanctification of the water—provided for the reverent eating and drinking of any consecrated bread and wine which remained,† and changed in the Litany the word Pastors into Priests.

Church teaching about Effect of Consecration.

And what, my Brethren, is that effect which our Church teaches us to look for from the consecration of the elements in the Sacrament of the Lord's Supper?

I answer without hesitation, because I think the evidence I can produce is very clear, that our Church witnesses that through Consecration the Body and Blood of Christ become really present, and by this I mean "present *without us*," and not *only* "*in* the soul of the faithful receiver;" or to use words very familiar to you, my Rev. Brethren, the Body and Blood of Christ are present *objectivè* and not *subjectivè* only.

Evidence of Objective presence from Catechism, &c.

On this subject you would all naturally turn for information to the Catechism, Articles, Prayers, and Rubrics of our Church, and this I am about to do.

In the latter part of the Catechism, where very definite and plain instruction is given about the two Sacraments, there is, as you are aware, a very marked distinction to be traced between the account of the Sacrament of the Lord's Supper and the Sacrament of Baptism.

In the account of Baptism the instruction is ranged

* Revision of Book of Common Prayer, by J. C. Fisher, M.A., 2nd edit., p. 325. † Idem, p. 312.

under two heads, namely, the outward part and the inward part; whereas, in the account of the Lord's Supper, the instruction falls into a threefold division —namely, the outward part, the inward part, and the benefits of the Sacrament.

Of course, it would be only our duty to presume that our Church had a distinct intention in making this difference; but, in addition to this, we know* that Bishop Overall, the author of this part of the Catechism, which was added in 1604, not only expressed in it his own convictions, but embodied herein the theology of S. Augustine and the Western Church, and so treated the Sacrament of the Lord's Supper under the three heads of the *Sacramentum*, the *Res Sacramenti*, and the *Virtus Sacramenti*.

Moreover, in speaking of the second part, namely, the *Res Sacramenti*, the Church says that the Body and Blood of Christ are "*verily and indeed* taken and received," thus using words of well-known value to theologians, and the force of which is well explained to us by Heylin,† when he says, "Verily and indeed saith the English Book—*verè et re ipsâ*, or *verè et realiter*, saith the Latin translation, by which the Church doth teach us to understand that Christ is truly and really present, though after a spiritual manner, in the blessed Sacrament."

Nor is it enough to say that this distinct teaching of the Church in 1604 was not disturbed in 1662.

In that last revision, the Doctrine about the Sacraments was not only confirmed, but many things were done to give additional significance to such confirmation, both by new statements and by the renewed confirmation of other previous changes in matters, which helped to define and make clear the Doctrine of the Church about the presence of Christ's Body and Blood in the Sacrament.

* Revision of Book of Common Prayer, by J. C. Fisher, 2nd Ed., pp. 217-228; and see Appendix, Note IV., p. 101.

† Cyprian, Angl. p. 23.

I cannot, of course, do more in the time for which I can claim your attention in this Charge than illustrate what I mean by a few instances. The subject is itself too large to try to exhaust the evidence which it holds, and all of you, whether Clergy or Laity, already have, I am sure, the means close at hand for informing yourselves about it, and most of you are possibly already acquainted with the facts of the case.

From other parts of the Prayer Book.

In 1662,* the Revisers, when they changed the place in the office for Holy Communion of that which is now in the first exhortation to be used after the Sermon, made the following alteration in it:—

The words in the exhortation of 1552 were—"Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our Heavenly Father, for that He hath given His Son, our Saviour, Jesus Christ, not only to die for us, but also to be our Spiritual food and sustenance, as *it is declared unto us as well by God's word as by the Holy Sacraments of His blessed Body and Blood.*" But in 1662 the last clause is abridged and modified, and stands thus:—"But also to be our spiritual food and sustenance in that Holy Sacrament."

Again, in 1552,† a Declaration at the end of the Communion office explained that by ordering that the communicants should receive *kneeling*, "it is not meant that any adoration is done, either unto the Sacramental bread and wine there bodily received, or unto any *real or essential* presence there being of Christ's natural flesh and blood."

In 1559 this Declaration was omitted with a view, it is supposed, of conciliation.

In 1662 this Rubric was restored.

But when it was restored, the words "real or essential

* Rev. of Book of Common Prayer, by J. C. Fisher, p. 310.
† *Idem*, pp. 196 and 296–298.

presence" were changed into "corporal presence;" and so by only excluding from the teaching of the Church a corporal or material presence, a sanction was given to the doctrine of a spiritual and real presence.*

Again, the alterations in the form for delivering the Sacrament are full of significance.

Our present form is almost identical with the one settled in 1559, and which was not disturbed in 1604.

Moreover this in its present form witnesses to past struggles. It holds, in fact, the form of delivering the Sacrament which was sanctioned in 1549, and also the form which was sanctioned in 1552.

The first form is a precatory one, almost identical both with that in the Sarum Manual, and the one in the York Rite, and was most suitable as long as the Doctrine of the Real Presence was held, but it became quite unsuitable, when, under Zuinglian influences, the only aspect of the Holy Communion which was received was that of a memorial and commemoration; and so in 1552 the words were entirely omitted, and the last part of the present form was substituted.

In 1559, 1604, and 1662 our Reformers were led, by God's mercy, to combine in one form both the words of 1549 and the words of 1552, and thus to shew that whilst they retained the belief in that one commemorative aspect expressed in the words of 1552, they had replaced in their own convictions the Doctrine of the Presence, which was taught in 1549 and discarded in 1552.

The only change I remark was made in 1662 in the form of 1604 and 1559 is, in appearance at any rate, a very slight one. The two forms are no longer connected together by the conjunction; and I think it likely that this was done with the view of asserting with greater distinctness both Doctrines, namely, that of the Real Presence and that of the Commemoration.

Again, the Rubrics which provide first for the cover-

* See Appendix, Note V., p. 102.

ing and secondly for the reverent consumption of what remains of the consecrated bread and wine were both introduced in 1662, and this, we doubt not, to teach the Doctrine of Christ's Presence in the Sacrament.

Again, it seems to me, that it is only a belief in this mysterious Doctrine of the Real Presence which enables us to give, as we are bound to do, to every word of the Prayers, both before and after we receive the Body and Blood of Christ, their full meaning.

For example, in the prayer of humble Access, when we pray to GOD that we may "so eat the Flesh of Thy dear Son Jesus Christ, and drink His Blood, that our sinful bodies may be made clean by His Body and our souls washed through His most precious Blood," we not only ask that our bodies and souls may be cleansed, but that we may *so* eat and drink the Body and Blood of Christ that our bodies and souls may be cleansed by that Body and that Blood—or, as I should say, we beseech our GOD that the *Res Sacramenti* may put forth its *Virtus* to our strengthening and refreshing.

And so, too, in the thanksgiving after Communion it is faith in this Doctrine, which naturally (so to speak) finds utterance in the words of that ancient Prayer, in which we humbly beseech GOD that "all we, who are partakers of this Holy Communion, may be fulfilled with Thy grace and Heavenly Benediction."

There is one other point I would refer to in corroboration of what I have said.

This literal, and as I think, only adequate interpretation of this careful and reverent language, is much confirmed by the fact that a proposal was made by the Commissioners of William III. to alter the wording and Doctrinal teaching of the passage, by adding the word Sacrifice, and so substituting for the words "That our sinful bodies may be made clean by His Body and our souls washed through His most precious Blood," the following words, "That our souls and

And from the Changes proposed by Commissioners of Wm. III.

bodies may be washed and cleansed by the *sacrifice* of His most precious Body and Blood."

This proposal, and another made by the same Commissioners to change the statements of Eucharistic Doctrine in the Catechism, show most clearly what Doctrine theologians, who lived so soon after the last Revision of 1662, understood was held in those statements.

And from the 28th Article.

Nor was the teaching of our great Doctors in 1662 inconsistent with the teaching of the theologians of the previous century, to whom we owe our Thirty-nine Articles. The 28th Article was, in part at least, written by one of my predecessors, Bishop Geste, and as he in a letter to Sir William Cecil reports that he "whose penning it was" had assured his brother of Gloucester (Bishop Cheney) that the expression in the Article "*only*" did not exclude the presence of Christ's Body from the Sacrament, but only the grossness and sensibleness in the receiving thereof," I need say no more about the Article except that the word "given" seems to me to be only consistent with the doctrine of an objective Presence. But I would beg you to read my predecessor's Letter, which I shall print in the Appendix to this Charge.*

Witness to Commemorative Sacrifice by Church.

With regard to the commemorative, impetratory sacrifice offered in the Holy Communion, every one who accepts the witness of the Church to the truth of this Doctrine, and is fair minded, must admit that the teaching of our Church on the subject is less explicit than on the truth of the Real Presence.

At the same time I do not question her recognition of this Doctrine as part of the Divine deposit, and I would account for her seeming reticence about this Sacerdotal act of those, whom, in the heading of one of her Articles† she expressly calls "Sacerdotes," in the following way.

* See Appendix, Note VI., p. 102. † Art. xxxii.

Before the Reformation the Doctrine of Sacrifice had been thrown into an exaggerated prominence, the idea of Communion being quite overshadowed by it. This exaggeration our Reformers desired to correct, and in doing so, they reversed the order of prominence.

They made in our Communion Service, as both the name and structure of it prove, the idea of Communion the leading one, and the idea of Sacrifice the accessory, and subordinate one.

We believe,* moreover, that they were the more induced to do this by their anxiety entirely to discountenance a vulgar error, that the Eucharistic Sacrifice was a reiteration of the Sacrifice on the Cross.

But still the doctrine of Sacrifice has most certainly its place in our service, for it is inseparable from that act of Consecration, which alone makes a real Communion with Christ's Sacramental life possible.

Easterns and Westerns, as I have already said, agree in this; and they who gave to our Communion Service its present form, could not, when they did so, have been ignorant (as some would seem to insinuate) that the presence or the absence of an outward ritual exhibition would not affect that which existed in virtue of the Consecration.

I would also here remind you that in the ancient Church† the words Holy Table and Altar were used as synonyms—that our familiar expressions Altar services and Altar rails witness to this truth—that it is still the law of our Church that "the Chancels should remain as they have done in times past," and so retain their ancient furniture; that in the prayer, when all have communicated, the previous act is spoken of as a sacrifice which is one, both "of praise and thanksgiving,"‡ and "our bounden duty and service."

In the statement I have already made about Absolu-

* Palmer on Church, ii. 463. † Krazer de Liturgiis, p. 155.
‡ See Appendix, Note VIII., p. 106.

Witness of Church to Absolution.

tion I have reminded you what it is for which I claim the authority of our Church —that I consider that he at any rate who uses the form in the Morning and Evening Prayer, or in the office of Communion, or in the office for the Visitation of the Sick, as one who has had special power and authority committed to him to absolve sinners, is not to be charged with dishonesty.

Our Church, whether she uses the declaratory, or optative, or precatory, or indicative form of Absolution, certainly teaches that her Priests can exercise powers not entrusted to any layman, however saintly; and there are two very remarkable circumstances connected with this.

The first is—that whatever have been on other points, the variations in the Doctrine of our Church, as expressed in her formularies, whether those of 1549, or 1552, or 1559, or 1604, or 1662, she has never wavered about that doctrine, which holds the exercise of these delegated powers of The One Priest of His Church.

The other is—that though she might have laid aside the indicative form, on the ground that it was not the most ancient one, and only introduced into the Church in the 13th century, she has throughout retained it, and thus shewn that she had no doubt about the function of the Priest in remitting sins, even if a form, which seemed to point more directly to the source of all power and authority, was preferred. The two slight but significant alterations made in 1662, in the Rubric in that part of the service for the visitation of the sick, which precedes the Absolution, confirm rather than weaken my statement. It was then ruled by way of addition that the Priest should *move* the sick person to make a special confession, and should only absolve him, if he humbly and heartily desired it.

By the first change the Church provided the sick man with help to seek the grace of Absolution, and

by the second guarded against the abuse of the privilege.

But if we can thus claim the authority* of our Church for the Doctrines of the Real Presence, the Commemorative Sacrifice, and what is called Sacerdotal Absolution, I could cite to you almost numberless extracts from the writings of the most eminent theologians of the Church from the time of the Reformation to the last revision, and, (what is of more moment to us in dealing with this charge of dishonesty,) from the time of the last revision to the present time, who all concur in giving the interpretation to the formularies of our Church as then settled, which I have claimed for them.

This Teaching supported by great Anglican authorities.

I will not, however, weary you by reading to you these details, but I would refer you to the many excellent works which fully supply this information.

Thus with regard to the Power of the Priesthood in Absolution, I would advise you to read a pamphlet on the subject by the Rev. W. Cooke,† and very specially his appendix containing quotations from nearly fifty of the most eminent English divines.

Many of these authorities Mr. Cooke has "brought forward simply to prove the fact that men who have held the very highest views on Absolution, and have expressed those views in the very strongest language, have not been barely tolerated in the Church of England, but have been raised to its highest places."

I shall also add in the Appendix‡ to this Charge a few other authorities; and I shall now content myself with expressing my belief, that if you will give a careful consideration to them, you will readily make the words of the famous Dean of St. Paul's, Dr. John Donne,§ your own.

* Appendix, Note IX., p. 106.

† The Power of the Priesthood in Absolution, by Rev. W. Cooke. Appendix, p. 1. J. H. and J. Parker.

‡ See Appendix, Note X., p. 107. § Dr. J. Donne's Sermons, T. 5, p. 431.

"For confession, we require public confession in the congregation; and in time of sickness, upon the deathbed, we enjoin private and particular confession, if the conscience be oppressed; and if any man do think that that which is necessary for him upon his deathbed, is necessary every time he comes to Communion, and so come to such a confession, if any thing lie upon him, as often as he comes to Communion, we blame not, we dissuade not, we discounsel not, that tenderness of conscience, and that safe proceeding in the soul."

So again, with regard to the Doctrines of the Real Presence and the Commemorative Sacrifice, many of our theologians have drawn up very full catenæ of Anglican authorities, all of whom vindicate as the Doctrine of the Church of England such teaching as is held in a few words of one of her greatest bishops.

Bishop Andrews says in a sermon on the Nativity, "This (His flesh) He gave for us in Sacrifice, and this He giveth us in the Sacrament, that the Sacrifice may by the Sacrament be truly applied to us."

You will find in the Appendix* a reference to some writers who will enable you to form some estimate of the teaching of Church of England Divines on these mysterious subjects.

There are, of course, as I have already reminded you, obvious reasons, my Brethren, why an Englishman speaking to Englishmen should be jealous to vindicate himself from the suspicion of dishonesty—but my belief and teaching about the Church of England give me an added interest in this question of honesty.

The question of Honesty is a Vital one.

If, indeed, I looked upon our Church as simply a mere voluntary society, bound together by some intellectual and moral ties to give effect to certain opinions and views, which any of our Reformers may have held in

* See Appendix, Notes XI., p. 113, and XII., p. 118.

common with Lutherans or Zuinglians, I should not, may be, take this additional interest in that question. But as I hold that whatever be the debt of gratitude we owe to the Reformers, and it is a very great one, we do not owe to them the being and foundation of our Church, and that our Church is the old Ante-Reformation Church of England, freed from the abuses which had crept in during the middle ages; and further, as I have been taught from my earliest youth to yield obedience to the Church of England, as representing a great and necessary Ecclesiastical Principle, I am most jealously anxious to ascertain with all honesty what her real teaching is, and so to satisfy myself that her claims upon my allegiance on other grounds do not clash with the claims of God's Revelation.

The result, in some few instances, in my case, and I trust in yours, is now before you.

And concerns Negative as well as Positive Doctrine.

But if, my Brethren, I desire for you and for myself, that we should not give any occasion to have the charge brought against us, that we do not honestly teach the Doctrine of the Church of England, on its *positive* side, I am not less anxious that we should with equal honesty distinctly contradict those Doctrines which our Church *negatives*.

To-day I am of course specially alluding to all such negative statements as are contained in the 25th, 28th, 29th, 30th, 31st, and 37th Articles, and the clear testimony borne by our Church at the end of the office for Holy Communion "that no adoration is intended or ought to be done either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's Natural Flesh and Blood."

These negations may be summed up in some such words as these:—"The substance of Bread and Wine is not changed."*

* Art. xxviii.; see Appendix, Note XIII., p. 121.

The sacrifice of Christ's natural Body is not reiterated and repeated in that most effectual act of pleading which is called the Commemorative Sacrifice.

Adoration is not due to the consecrated Bread and Wine, although "Christ our Lord (as Bp. Andrews says) in or without the Sacrament is to be adored."

The Presence of Christ is not that of an organical body and of a material character.

Nor must you forget that there is also a negative side to the teaching of our Church with regard to Absolution.

Your Church denies that Confession and Absolution are like the two Sacraments of Christ, Baptism and the Supper of the Lord, *generally necessary to Salvation.*

If, then with the Homily,* you ever speak of it as a Sacrament, you must vindicate this distinction of your Church, and you may be thankful that, through this very distinction, you are the more free to insist upon the penitent's having those dispositions, which are the necessary qualifications for Absolution, and to warn persons against the exceeding peril of profaning that Holy Ordinance, and so of bringing upon their souls the guilt of sacrilege.

At the time of the Reformation such guilt was, it is said, very frequently incurred, and I question not that our Reformers were glad to find themselves justified in making the question of Confession one less of obligation than of the claims and privileges of an awakened conscience

Ritualism.

But I must now pass on to another subject, which has for some little time engaged much of the thought of the Church, and which has always been closely connected with Doctrine, and of late has been almost forced by those opposed to it into the very nearest relations to it.

I am referring, as you will have already, I doubt

* See Appendix, Note XIV., p. 122.

not, supposed, to all that outward part of Religion which consists of those forms, ceremonies, tokens, and comely appendages of worship, which are now generally, though not very accurately, classed under Ritualism, and which have been associated, as you are all aware, with the Doctrines called Sacerdotal, such as the Real Presence, the Commemorative Sacrifice, or Sacramental Union with the One Sacrifice, and Absolution.

Now the first thing I have to say to you on this subject is that the question of the present day is not whether there should be any outward Forms or Ceremonies.

The question is not whether there ought to be any Outward Religion.

It is admitted on all sides that there must be some, and this admission I would now justify, and in doing so I shall, I think, only make statements in which you will all, my Brethren, whether Laity or Clergy, be of one mind with me.

I say then,—that it is according to the analogy of nature, that outward* agents should act upon our souls, and move them through our different senses—that the outward observances to which the New Testament is opposed, are those old prefigurative ceremonies, which when He Who is the Antitype was come, became unmeaning and lifeless—that as Christ appointed some ordinances, for example the blessed Sacraments, it is clear that the laws of the supernatural kingdom were not so changed as to make all outward things like those, which He had abolished, lifeless.

I would further add that, though the new temple is illuminated with the presence of God and Christ, and is the dwelling place of angels, and souls of just men, and so is invisible; yet that there must be some means of manifesting that this building is being reared—that there should be some tokens given, for the glory of God and the good of the redeemed, that the Lord has claimed the earth as His purchased inheritance,

* See Appendix, Note XV., p. 122.

and so is fulfilling those glowing words of the Prophet with regard to "that temple which sanctifieth the gold,"* "the glory of Lebanon has been given unto it, the excellency of Carmel and Sharon."†

But, on the other hand, I witness that there may be a superstitious use of such outward means of manifesting our belief in Christ's Lordship over the prince of this world, and that men may, in collecting and making offerings of gold, forget the temple, which, as I have said, sanctifieth them—and that "the king's daughter," wherever, whether in a cottage or in a dungeon, or by the way side, she meets her Lord to worship and adore Him, "is all glorious within."

And lastly, I would warn you that men may be led by the very opposite error to deny the claims of instinctive piety, to set at naught the reverent cautions of their Church, and in no spirit of real humility, and in no tender consideration for others, to contradict, as it would seem, by the absence of all outward tokens of a better knowledge, the fact that the Lord has set up His Court in this world, and established in the very midst of us the kingdom of the Incarnation.

But if the question of Ceremonialism does not touch the principle of all outward worship, what is the principle which is so controverted?

But what is authorised?

The matter in dispute is, what is the proper authoritative Ritualism of the Church of England?

Of course such a question is a legal one, and the answer to it can only be accurately given by a strict and if need be a judicial interpretation of the law of the Church of England.

And what such an answer would be I am too sensible of my own want of learning and judicial discrimination to venture to predict.

But perhaps from this very sense of my own unfitness to seem to adjudicate, or even to offer a definite opinion on this question, I feel the more anxious to

* S. Matt. xxiii. 17. † Isaiah xxxv. 2.

submit to you all, my Brethren, a few considerations to moderate and temper the present strife of tongues about it.

Supposing, then, that the rule of the Church sanctions the restoration of vestments, and ceremonies of devotion, and other things of a like nature, which have from various circumstances fallen into desuetude, I would still say to any of you, whose consciences may either by the dictates of loyalty to your Church, or by hopes of benefiting the souls of your parishioners, be stirred up to revive these ancient practices, do not, I beseech you, forget what may be urged against such action on your part. Considerations *con.*

For example, the following pleas may be fairly put forward, and you are bound, I think, to give them a candid hearing :—

In all seasons of the history of the Church, and in all parts of it, the maxim "*mos pro lege*," has had great weight; and with the knowledge of this I have always accepted a dictum of my venerated and wise predecessor as a guide for my own conduct.

His words were,* "The doctrine of a virtual dispensation from positive rules, to be inferred from long and general desuetude, must, I think, be allowed as necessary in the present state of our Church; and the conscience of any individual Clergyman need not be aggrieved at acquiescing in it, especially when there exists a superior power able to give effect to the dormant rule; and, therefore, in a manner having the responsibility of its neglect."

Again, many people, whilst they entirely admit that outward worship, holy symbols, spiritual ordinances, are a legitimate help to many in offering up to God that only worship which has a place in the invisible Temple, are so constituted as to prefer for themselves

* The Obligations of the Clergy, &c., by E. Denison, D.D., Bishop of Salisbury, 2nd edit., p. 16.

more simple services, and to recognise in them more distinctly the outward signs of the unseen Temple. These persons have, you must all feel, a claim on the consideration both of their Clergy and of their Lay Brethren.

Others, holding fast the great Truth that no sacrifice is so unacceptable to God as that of a victim without a heart, and dreading above all things the substitution of a mere formal ceremonialism for a spiritual service, jealously watch every additional manifestation that the best of everything is to be given to God, and believe that there is more peril to the worshipper in thus trying to express and so strengthen his belief, than gain to him and to his brethren in thus witnessing to the incoming into this world of our Lord's invisible Kingdom. I for one greatly respect such scruples.

Others, again, who have entirely realised the Doctrines symbolised by acts of outward worship, and are most anxious to give those Doctrines a firm holding in the convictions of all Churchmen, knowing the prejudice of many men against outward worship, prefer to dispense with such help as these symbols offer, and to struggle to gain admission to the minds and hearts of their hearers by weapons more specially prepared for an intellectual warfare. These, too, are advocates of an important side of the question.

Again, there is another class of persons, who are in some respects also opposed to the present changes, but for very different reasons.

They fully admit that outward signs and symbols are most powerful Teachers, and they are most anxious that, on this very account, great caution should be used in restoring any ceremonial observances. They urge that there is a real danger of making symbols mean more than they are meant to mean, a danger of making them suggestive not merely of the real Doctrine of our Church, but of something beyond it; a

danger of re-establishing by their means, in the minds of men, superstitions which once were powerful, and with which such symbols are popularly, even if incorrectly associated.

I will only mention the scruples of one more class on this subject. There are (I thank God for it) many amongst us who are so sensitively considerate of the difficulties of others, and so able to realise the force that old habits have upon their Brethren, that they fear to offend them, and possibly disaffect them by changes of this kind.

It is not that they do not themselves care for the rules of their Church, or disparage the value of teaching by outward symbols, or are indifferent to the claims of the great Truths so taught, but in the fear and love of God, in an earnest desire to build up their Brethren in the Doctrines of their Church, and so to train them for death and judgment, they fear to imperil the safety of questions of such moment by seeming to balance against them matters not, indeed, of indifference, but of far less importance in the work of the Ministry.

And who, my Brethren, are more to be loved and respected, as bearing upon their characters the marks of the Lord Jesus Christ, than these sympathising, loving, tender, discreet, patient Pastors and Teachers?

But on the other hand, the scruples and considerations I have just detailed to you are surely not the only ones which deserve a fair construction. Considerations *pro.*

What I am about to say presupposes, as in the last case, that the changes lately made in Ceremonialism in some churches rest on a legal basis.

They who are called Ritualists would urge such pleas as these which follow.

They would say that belief involves both profession and confession, and that, if men believe that this visible world does not belong to him who is called its

prince, but to Him Who died on the Cross, this faith will give utterance to its being in such works as will speak—make a profession—testify that their faith is that which places the worship and service of God before everything; and they maintain that this function of outward religion has a special claim to notice and support in days of such wealth, and luxury, and self-indulgence as ours.

They would further urge, that it is natural for men who habitually dedicate their best powers to the contemplation of Him Who is their Maker and Redeemer, to impress on all outward religion, if there is to be any, a sense of that glorious presence, with which they are striving to be ever in communion, and that thus such expressions of the mind and heart of the worshipper must bear some token of correspondence, however necessarily inadequate, with all the doctrines which he holds; or (to give an instance), that belief in the Doctrine of the Real Presence of Christ in the Sacrament cannot but tend to raise the standard of ceremonial accompaniments of that Sacrifice and that Feast.

They would also (and here their admission is one with which all agree) lament that such vast masses of the people, whether educated or uneducated, are entirely estranged from all the ordinances of our Holy Religion; and then they urge that it is reasonable to expect that a religion appealing more distinctly to the eye and ear than we have known of late would be more attractive to such people, and so bring them at any rate within the reach of the ministrations of the Word and Sacraments, and the direct teaching of the Holy Ghost.

And they might appeal to a witness in their favour, who has not written in their interest, to corroborate their statement and to justify their hopes.

They would say to you, if you objected to their enlisting the fine arts on the side of religion, we only ask

the same for religion which Mr. Mill claims for education. In the address from which I have already quoted, he says, "All the arts of expression tend to keep alive and in activity the feelings they express. Do you think that the great Italian painters would have filled the place they did in the European mind, would have been universally ranked amongst the greatest men of their time, if their productions had done nothing for it, but to serve as a decoration for a public hall or a private salon? Their Nativities and Crucifixions, their glorious Madonnas and Saints, were, to their susceptible Southern countrymen, the great school not only of the devotional but of all the elevated and all the imaginative feelings. We colder Northerns may approach to a conception of this function of art when we listen to an oratorio of Handel, or give ourselves up to the emotions excited by a Gothic Cathedral."

The Ritualists might also here add, we are only doing in our way what other Churchmen have, with less authority and with far greater risks to all reverent faith and love, tried to compass. They have been persuaded by their sense of that same appalling evil, which has so alarmed us and excited our sympathies, that it is right to make even theatres and other places of public resort the occasional places of meeting for preaching the Word of GOD.

So again, though I do not myself set much value on any attempt to weaken definite charges by bringing counter-charges against those who make them, I do think that the Ritualists may refer to the struggle which has been for some years renewed, and is still going on, about the surplice, and also to the offer now at last made in some quarters to accept the surplice as the proper vestment of the clergy, as evidence in the one case that the present question is a question of principle, and holds in it this very question of the surplice; and in the other case, that it is after all only a question of

innovation upon old-established custom, and so one which does not rest on the ground of any vital principle.

Again, on the side of authority, the claim of the Ritualists, if not as strong as some hold it to be, is very considerable.*

Believing, as I do, that many of these things are only ecclesiastical from long association, and not so in their origin, still undoubtedly their argument for using, as teachers of GOD'S truth, these outward ceremonies, is much strengthened by the two following facts.

The first is, that they have, as Church History witnesses, been used for ages to confess the mysteries of the Faith.

And the second is, that such ceremonial corresponds in this respect to the language of the Church, much of which in its classical form did the work of Pagan thought or Pagan society before it was consecrated to the service of Christ.

Again, with a view of meeting a very popular objection, the Ritualists ask a question, which seems to be a very open one, namely, whether, supposing there was a considerable restoration of Ritual Observances, the Church of England, with her necessarily popular service, would be in a less good or better position to maintain her claims against Rome than she is now.

Have these *pro* Statements been *fairly* considered?

And have such arguments met generally a fair consideration? or have they not uncommonly been treated scornfully, as the special pleadings of dishonest men, who, with hearts disloyal to the Church of England, are base enough to hold her offices, and to abuse their trust to the furtherance of the influence of another communion?

Of one thing, at any rate, I am certain, that any such charges should be supported by very clear and distinct proofs—that the Doctrines should be distinctly specified

* Krazer de Liturgiis, p. 244, &c., &c.

which are condemned as being not Anglican but Roman, and that evidence should be given to prove the truth of such an allegation.

It seems also very strange that if such changes were either intentionally or unintentionally made in the interest of Rome, they should be spoken of so contemptuously by those who are most eager to bring all within the Roman obedience who are at present external to it.

Nor can I see in the remedies proposed for our present troubles any one which can really meet the difficulties of the case.

Remedies proposed Insufficient.

I need scarcely assure you that if Parliament interferes in this matter, in the way that has been suggested, I shall certainly not be a consenting party to such legislation.

However feeble might be my opposition, I should feel bound to oppose any such proposal. For though the measure I allude to is introduced with the plea that it respects, and even satisfies the demands of Ecclesiastical Principles: it not only does not, in my judgment, make good such a profession, but disregards more simple, and more widely recognised obligations. Such a mode of checking practices which claim the sanction of established authority, might serve temporarily as an instrument to cast down barriers between our branch of the Catholic Church and the various religious bodies around us, but it would be a most perilous precedent.

Of course the appointment of a Royal Commission is a perfectly different thing, but I cannot connect with it any hopes of a restoration of peace and unity to the Church. Whatever should be its report, it will leave the Doctrinal question, I conclude, untouched.

I have more faith in another and a simpler remedy, and that is the remedy of Patience and Charity.

I would not question the loyalty of those Churchmen, be they what is called High, or be they what is called

Low; but I would cling to the belief that continued fatherly kindness on the part of those in authority, and the careful abstinence on all sides from bearing false witness, would do very much to lessen our difficulties, by constraining with the cords of love all, and *especially the young*, to deal with others, whether above them or below them, with consideration and sympathy, and to temper zeal for GOD'S truth, even when purified of all dross of mere human passion, with the healing waters of Charity.

Thus, for example, though I for one fully admit the claim of Symbolism to be an educator of Christians, as well as of others, and give no credit to the assertion that such teaching involves treachery to our Church, still, as I have not myself learnt Doctrine from Ritualism, and as I also thoroughly acknowledge that many Churchmen cannot profit by such teaching, and so naturally disparage its powers, I should have advice to give to both parties.

To those who do not recognise the teaching powers of Symbolism I would try to justify its claims to fill the office of an educator, and I think such an endeavour would be a very hopeful one; and to those who are in danger of being over forward in pressing its claims on those who do not yet allow them, I should counsel most urgently the exercise of consideration, and the honest admission that the difficulties are real ones.

My Diocese has but little want of such Remedies.

And here I must say that I am speaking more in the interest of the rest of the Church of England than in the interest of my own particular Diocese. I do not believe that in any Diocese in the whole kingdom have there been so few attempts to make hasty and irritating changes as in mine.

I am of course aware that things have been said and done in this Diocese as if the case was different.

But these charges must have been made in haste and ignorance.

The truth is, that there has been only one Parish in my Diocese where what is called "extreme Ritualism" has, as far as I know, been introduced, and that certainly without any sanction from me.

And it does seem to me, that all persons in authority, and a Bishop at least as much as others, have a claim upon their accusers, however earnest and single-minded they may be in defence of their own opinions and views, to raise a true and not a false issue; and so not to spread abroad throughout the whole Church rumours about the prevalence of practices which, whether in themselves excellent or indifferent, have, either through the Bishop's carelessness, or through the effects of his example and teaching, not prospered in his Diocese.

Roman Tendencies and their Cause.

At the same time, my Brethren, I am not ignorant of, or indifferent to the fact (which is at the root of these excitements of feeling), that the pretensions of the Church of Rome are put forward with a power and zeal which are new to us of this generation, and that these claims obtain a hearing, and a consideration, which they could not gain in the days of our youth; and this being so, it is, I hold, the duty of every true-hearted member of the Church of England to consider well what are the causes of this change, and what can be done to counteract any tendencies, which we may discover, to discredit the claims of our Communion to be the legitimate representative of Christ our Lord in England.

And (may be) that which the accusations of men acting in haste, with only partial information and over-eager zeal may be powerless to do, the enquiries and investigations of grave, calm, earnest, charitable, wise minds and hearts may, and will, by the blessing of the God* of Peace, effect.

At any rate, these seeming changes in men's thoughts

* See Appendix, Note XVI., p. 123.

and convictions cannot, you may be sure, be traced back to any one source. Whatever be the present strength of their current, it is the effect, not of one, but of several tributaries. I will mention some.

Position of Church of Rome.

The Church of Rome in this country is now free from all the shackles and all the unpopularity of an established and so dominant body, and this circumstance of its being unconnected with the State is with some in these days no slight recommendation.

Then its present position enables it, with at any rate some seeming justice, to protest against the charge, which has been so often urged and believed, that the faith of Rome and the rights of a free people, like Englishmen, cannot co-exist. I do not say that the charge was a reasonable one, but that the Church of Rome is at present in circumstances favourable to demand her acquittal from it, and that by her conduct in this instance (which her very interests dictate to her) she must to some extent stop the mouths of such gainsayers.

Again, her traditionary readiness to use the fine arts as a great moral and educating power, secures to her a very considerable advantage in trying to recover the support of men who give (as men of our generation do give) a foremost place to art amongst the agents of civilization.

But what has had most effect in making the change I have been speaking of is this—

There is no doubt that much of the intellect of the educated classes in England is external to the faith. Many men's minds are toiling under the weight of the demands made upon them by the Pantheists, Positivists, Materialists, Rationalists, Latitudinarians, Erastians of our day, and when they are wearied with these disputations, they receive an offer of rest, through the determination of such questions by the exercise of an unlimited authority; and some persons have found such

an offer only too tempting, and have been seduced to accept the proffered aid and relief.

Position of the Church of England.

But in trying to account for these new tendencies towards another, and, as we believe, intrusive communion, it is, perhaps, more becoming and prudent in us English Churchmen to see whether there is anything in the circumstances of our own position which may have helped to give such a direction to the thoughts and feelings of any of our brethren.

And that there are such circumstances no thoughtful man can possibly deny.

Thus, for example—To whatever extent the mind of our fellow-countrymen is indisposed to stamp upon any particular creed the authority of the national conscience, to that same extent the assertion of the principle of an establishment weakens the power of our claim to the allegiance of the souls of men.

Together with this disturbance of old, and, as I assert, reasonable and godly convictions, there is in many quarters an increase of that most weakening, disabling distrust in the existence and power of all ecclesiastical authority, which is generally classed under the word Erastianism.

It is a symptom of the prevalence of such a principle that persons entrusted with the responsibilities even of our sacred office not unfrequently lower the tone of their claims to govern those who have been made in some matters subject to them, and sometimes substitute for the exercise of their legitimate spiritual powers as given them by their Lord, the freer use of those other influences and powers, which the world gives, and so can take away.

There is, too, not a little in the bearing and spirit of those who are under authority much calculated to bring the authority of our Church into contempt. I refer to the unchastened, undutiful, uncharitable, contumacious, unrestrained, unbelieving self-assertion so

prevalent in *all* parties of the Church. I use, my Brethren, each of these many epithets with a definite meaning, and when I say *all* parties in the Church, I do so with the distressing conviction that the profession of principles of obedience is often not the expression of an obedient spirit.

And if I connect this upgrowth of an unchurchlike temper with any faithless disparagement and even relinquishment of our claims—or, I would say, of the claims made by us in the Name of Our Lord, and so His claims—such consequences are not the less evil and perilous.

Again, to a certain extent we are not only eating the fruits of our own neglect, but are experiencing the truth of the prophet's words—"The fathers have eaten sour grapes, and the children's teeth are set on edge."

Men are prejudiced against our claims, and their hopes of good from admitting them are weakened by the indisputable fact, that when after the Restoration the Church was all powerful, she again neglected, as she had done before the Reformation, to use the opportunity which GOD had in His Providence given her of fulfilling the high purposes to which He had elected her.*

Again, the attitude and policy of our Church has been for a long time almost only a defensive one. I do not say that there has not been much to justify the taking up such a position, and to make it oftentimes almost a matter of necessity. But, to say the least of it, such a position has given to all separatists, whether Romanists or Protestants, very great advantages in their attempts to weaken and undermine her foundations as the Church of the Nation.

And here, my own convictions will not suffer me to pass by one of GOD'S Providential dealings with us during the last year, and by which an holy man has been withdrawn from the Church on earth, whose firm,

* See Appendix, Note XVII., p. 123.

gentle, loving voice was ever, though may be unconsciously to himself, calling the hearts of all whose anxieties arose either from the very strength of their affections for their Spiritual Mother, or from any questionings of their own about her claims, to the lesson which his meek, self-denying, and dutiful life taught them about the graces of that fellowship with Our Lord, which is to be secured by membership in our Church.

My Brethren, the Church of England still, indeed, retains in the past life and writings of John Keble, and in his death in unwavering trust in the ministrations of the Church of England, one of the most powerful exponents of her claims to the allegiance of Englishmen. But still the silence of that loving voice, which gave utterance to unhesitating, strongly-rooted convictions, and clear apprehensions of truth, the loss of power to make known to him the burdens of the heart, and to obtain his fatherly counsel and guidance in all matters of faith and practice, is surely a source of present weakness to us, and a cause of anxiety for the future, which may well awaken the fears of Churchmen.

Having very lately kept the anniversary of that saintly man's death, and keenly realising what he was to us, I could not but thus remind you of this most trying visitation by placing it amongst those circumstances which have of late seemed to weaken in some respects our past position.

In making this statement of our present difficulties, I quite admit that we may not rightly gauge them, and that, in our desire not to be overreached by those opposed to us, we may easily over-estimate them.

This error, however, would be on the side of safety, and without endeavouring to weigh those difficulties more accurately, I would next suggest to you some of the issues of the present struggle.

Possible issues of present struggle.

One would be this—the triumph of Erastianism, and the temporary strengthening of an Establishment* resting on no definite principles, repudiating all claims to supernatural authority and prerogative, lowering the tone of all teaching about Faith and Morals, and casting out from its narrow and ever narrowing limits, all aspirations of a deeply earnest Religion, and so losing all those most devoted members who are ever ready to spend and be spent for the Church and the Doctrine committed to her, because she is to them the Body of the Incarnate Saviour, and her Doctrine is to them the very Truth of the Word of God.

Another vision of the future, and a very lurid one, is that of a democratic upheaving, with a levelling suppression of all high and ennobling principles, as transcendental, and a tyranny of the sects, substituting the license of mere human opinions for the sober, grave authority of the Church of God.

Or I might put a somewhat similar condition of things in a rather different aspect.

Our old Church of England polity and faith may be ostracised by the influence of a simultaneous, though possibly not combined, onslaught of Ultra-Protestantism and Ultra-Montanism upon it, and then as a consequence of such a successful impeachment of the claims of our Church, there may be a reign of scepticism and infidelity; and then, after that this tyranny has spent its malignant power, a reaction may take place towards unlimited authority.

But if events should not justify such fears—and God forbid that they should do so—we may be drifting into the following condition.

The Church of England may be disestablished, and when she has lost all the manifold blessings (and they are priceless ones) of her present position, she may be driven by her very weakness to throw herself upon other principles of a better strength; and then, con-

* See Appendix, Note XVIII., p. 124.

scious of the soundness of her Ecclesiastical position, and resting her claims both on Authority, and on her oneness in Doctrine with the undivided Church, she may trustfully, tenderly, and yet with the firm authority of one whose Magna Charta is that large and unconditional promise which our Lord added to His commission, employ, and direct, and control the energies of the eager faith, and the ardent love of her Members.

The great increase of the devotion and zeal which have, I am told, become one of the characteristic marks of many of her younger Members, under even our present circumstances, would make the condition of a free Church a very hopeful one.

The best issue.

But, my Reverend Brethren, there is another and a still better issue, in my judgment, and one to which GOD, we may hope, would in mercy bring us, if we were but true to ourselves, courageous, strong-hearted, patient, not ashamed to claim every prerogative given to us by GOD, and so, conscious of our own unworthiness to receive such trusts, as to be humble, diligent, grateful, sympathising fellow-workers with the Lord.

The remedy for our present ills and the escape from our present danger may, I think, be included under the one large head of changing our past defensive policy into a constructive one—the taking and wielding "the armour of righteousness on the right hand and on the left;" not only the shield for defence, but the sword and spear of the Spirit wherewith to contend against all who oppose themselves.

By so acting we may give new life and being to the principles which underlie, at this very moment, the whole polity and doctrine of our Church.

But with a view to such a reinvigoration of our National Church, her claims to authority must be most unhesitatingly maintained; and so she must distinctly recognise that the charge of schism is a very serious

one, and give proof that it is in her case groundless—her oneness with the primitive undivided Church must be set forth with unquestionable precision—a disclaimer must be *totis viribus* proclaimed, as Sir William Palmer* has so well done in his admirable treatise on the Church, that our formularies are not constructed in the spirit of a compromise, but to give effect to S. Paul's warning, "not to be wise above that which is written."

The whole principles of Erastianism must be cast aside as being no Goliath's sword, and as utterly untrustworthy weapons for such a warfare as ours.

Hooker's teaching that past abuse of a thing is not a necessary cause of its being never used again must be an accepted axiom.

Or, to state this point more forcibly, we must give effect to the principle contained in a remarkable quotation taken by Sir W. Palmer from S. Cyprian, who says, "*Quid ergo? Quia et honorem cathedræ sacerdotalis Novatianus usurpat, num idcirco cathedræ renuntiare debemus? Aut quia Novatianus altare collocare, et sacrificia offerre contra jus nititur; ab altari et sacrificiis cessare nos oportet, ne paria et similia cum illo celebrare videamur?*"

The admission of the truth of such a statement would remove that present seeming unwillingness to utilise all that is noble and of good report in man, and to give scope, in properly regulated organisations, for those higher and more perfect forms of self-dedication to God of a free Spirit, which a blessing on God's word, whether read or preached, must, it seems to me, stir up in many minds honestly bent on discovering the mind of God in His Revelations.

Another means of recovering influence over the consciences of men for the claims of our Church would be to distinguish between what is Anglican,† because

* See Appendix, Note XIX., p. 124.
† See Appendix, Note XX., p. 125.

Catholic, and what is not Anglican, because only Roman.

Of course it is beyond the limits of my time to-day to point out to you how this may be done; but every one who in the love of GOD and his brethren tries to avoid bearing false witness on these points, is helping forward so blessed a result.

Such an attempt would not include any sympathy with points of Discipline or Doctrine, such as the forced celibacy* of the Clergy, the denial of the Cup to the Laity, Indulgences, that excessive veneration of the Blessed Virgin, which is commonly designated as Mariolatry, or any conception of our Lord's Presence in the Holy Eucharist which regards it as gross and carnal. It would train the members of our Church to be very thankful that we are free from embarrassing questions which touch the whole authority of the Faith, and which arise out of the modern Doctrine and practice of Development.

Nor would the Church, so conscious of its authority, so realising its providential position in Christendom, so claiming to be the great barrier against Romanism on one side, and that ultra Protestantism† on the other, which in its attempts to disparage the grace of the Sacraments, really brings the truths, we still all agree in receiving, into peril, if not into discredit, be afraid of dealing with all disturbing questions, such as those of the present day, of Ritual.

Whilst it would not ignore the demands of an age, which estimates so differently from those immediately gone before it the value of æsthetics, and would take into its service this instrument, as one of great power in moving those emotions, which are among the lesser handmaids of Religion, and so in drawing men within (so to speak) the sight of the mysteries of our Faith through such external symbolism, it would provide—

* See Appendix, Note XXI., p. 125.

† See the Religious Weakness of Protestantism, by F. W Newman, 1866.

that no imputation could be possibly laid upon our ceremonial, that it was Roman in its teaching—that emotional religion should not be taken for more than it is worth—and that good Christians, who were even purists about outward worship, should not find their scruples, or even their natural infirmities uncared for.

In a strong system, administered by the courage, and gentleness, and patience, and sympathy of an undoubting faith in God and His Truth, the wants of man's moral and intellectual being might be met and relieved—demands for greater liberty might be satisfied, because greater authority to prevent licence would be secured—far more appeals for the judgment of charity might be listened to, and favourably answered, because both the limits within which a right faith might exercise itself, would be more clearly defined, and the restrictions of it to such enlarged domains might be more easily enforced.

My hope that it may be reached.

I have now told you, my Brethren, what is the object before my mind—what I trust never to cease to pray for—and to compass which, I am prepared to strain every nerve, and to make, if need be, any sacrifice.

If the signs of the times are not altogether bright, they are not, I am sure, altogether dark—and I have a confident hope, that in spite of the many obstacles, some placed in the way by a thankful loyal jealousy for our present blessings, and some perhaps by less worthy motives, we Churchmen may still, with the influence and power of hearts bound to one another in our one Head by the ties of faith and love, be enabled to apply the Gospel remedies to the social and moral diseases which are engendered both by unprecedented wealth and most disastrous poverty, and by the inherited and still increasing alienation of the masses from the ordinances of our holy Religion.

And for this end we need, I repeat it, a Church Policy of a positive and constructive temper, which

shall claim allegiance to our Church as representing the faith and the practice of undivided Christendom.

And why are we not to have it?

It very much depends, my Brethren, on the Lay members of the Church what answer to such a question events will justify. Much depends on Laity.

The issue is of course with God alone, but the Laity have their allotted place in God's counsels, and if they are loyal to their Church, they have a right to the dignity of being reckoned among "the fellow workers with God."

But, my Lay Brethren, if you would use these prerogatives which belong to those on whom the Unction of the Holy One, our Prophet, Priest, and King, has in a true sense fallen you must not forget that every Office has its duties and responsibilities, and that no one can discharge them with a good conscience who does not take pains to make himself well informed about them. Address to Laity.

This you will best do by using your Prayer Book and the other formularies of your Church as your guide in the study of God's word.

Such study will enable you to separate the wheat from the tares, and to determine what has on it the stamp of the Church of England, and what has not.

In such honest endeavours to inform yourselves what is the faith and duty of a Churchman, your own Clergy will, I am sure, most cheerfully give you (as they are bound to do) help, and will advise you what other books can provide you dependable assistance.

However, that which I mainly insist on, is that you should go to the Prayer Book and formularies of your Church, and not trust to party publications, and their one-sided statements.

I would also urge you to take your part heartily in making your Church and its offices and schools such as to witness that you have a care for the things of God, and the souls of your brethren. Every one acquainted with the organisation of a parish knows

how much the excellence of the day school, the night school, the Sunday school and the parish choir depends on the co-operation of the laity and their families with their Clergy, and I am thankful to believe that such expressions of interest in the offices of the Church, and the many ministrations of charity, are increasing amongst us, and I thank GOD and bless you for it.

But do not misapprehend me. Whilst I am confident that by not restoring your Churches, or by not improving the conduct of the services, you will not help to exorcise any spirit of disloyalty to the Church of England, which may have taken possession of your neighbours; I am still more certain that by no amount of offerings for the Sanctuary, or of willing, zealous co-operation with your Clergy, you can effect that one needful thing, namely, the changing your hearts into the Temples of the Holy Ghost.

And here I would specially remind you of the relation in which you stand to me and I to you.

If I have ever done anything to justify the unsound opinion that the Bishop is merely the overseer of the Clergy, I have done, through infirmity, that which is entirely contrary to my own convictions.

The ties which bind a Bishop to his Clergy are indeed very peculiar ones, but there are others which should equally connect the Bishop and his Laity, in all which betokens mutual responsibilities and a close relationship; and under the sense of this I would now speak to you.

The true idea of the position in which the Laity and their Clergyman should stand to one another is that of confidence; but if there is good reason why this idea cannot be realised, the Laity are quite right in seeking the arbitration of the Bishop.

I am, of course, well aware that all delations of such troubles are painful to a good Christian; but then, on the other hand, the pain attending on such an act is a great protection to the accused party that

the charge is not lightly made; and I must add that I think that combinations, which are made with a view of lessening this pain and embarrassment, and which thus weaken this sense of responsibility, are very perilous, tend to sow broadcast the seeds of suspicion and distrust—will probably cause eventually a great reaction in the minds of men of goodwill and peace—and that any complaints presented by them, however just they may be, ought not to be dealt with by the Bishop in any other way, except that which the law marks out, namely, in his Court.

At the same time, I assure you that I have no sympathy with any disorderly or inconsiderate conduct towards you, whoever may be guilty of it. I have ever counselled the exercise of a spirit of moderation, and a patient deferential bearing, not only towards honest convictions, but even towards ill founded prejudices; and as an instance of this, I have, in the interest of the Laity, never allowed (to the best of my power) any alterations to be made in a Church without my faculty —without (that is) the legal authority of my Court, in which all objections may be urged, and are sure to meet from the Chancellor of the Diocese the consideration of the candid mind of a great lawyer.

But, on the other hand, I should spurn myself, and feel myself worthy of your contempt, if I did not seek to act in any question between any of my Laity and my Clergy with the most thorough determination to give a full measure of justice to the Clergyman; and I trust no considerations, however powerful they may seem to be for the moment, shall ever move me to swerve from such a course.

It is also my purpose never to allow any one, as far as I am concerned, to hope that he can maintain his own rights by assailing any which are mine by the law either of Christ, or of my country; and I trust that I shall never give any of you cause to suspect that I have been overawed by any undue regard for

the praise of men to act unfairly either by any Clergyman or any Layman.

It will probably occur to you, my Brethren, that part of what I have just said to you has been occasioned by the circumstances of suspicion and distrust in which some of you have been specially placed towards me; and though my words are, I think, not unbecoming a Bishop at any season in addressing the Lay members of the Church, I admit that I consider them very seasonable at the present time, when there seems to be some risk of the weakening of the powers of our Church to maintain her claims against all who would disallow them, by encouraging evil surmisings and charges of dishonesty, instead of acts of mutual forbearance and confidence.

Address to Clergy.

But if the hope of success in raising a constructive Church system, which shall both provide for a fuller exercise of authority, and also at the same time guarantee a larger measure of liberty to Churchmen, very much depends on the loyalty of the Laity to the teaching of their Church, it depends still more, we are sure, on you, my Reverend Brethren, the Clergy,* upon your doing (to use very familiar words) "your duty in that state of life unto which it has pleased God to call you;" and I would now explain to you exactly what I mean by saying this.

With a view to this discharge of your duty, you must have satisfied yourselves what is the exact meaning of your engagement "to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord has commanded, and as this Church and Realm hath received the same;† and also of those other words which the Bishop addressed to you when you received the Order of Priesthood—"Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the

* See Appendix, Note XXII., p. 126. † Form of Ordering of Priests: see Appendix, Note XXIII., p. 126.

imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained, and be thou a faithful dispenser of the Word of God and of His Holy Sacraments."

I do not say that you will not find different interpretations given of these words; but what I do say, is that you are bound to try to convince yourselves, what is their historical and so true meaning, and that you should use, as helps to this, the writings of those who lived at the time when the Church last put her stamp of authority on them, and that next, if need be, you should appeal, as your Church would herself guide you to do, to the teaching of the primitive Church.

Of course I do not forget that these words of mine to you might be so construed as not only to include all the Theology which the Eastern Church evolved in giving an answer in the six first General Councils to the question—What were the relations of the Three Divine Persons to one another, and what they had done for man; and which Theology the Western Church has embodied in its glorious Creed, called the Athanasian; but also may seem to require you, as honest men, to master all teaching about the Sacraments and Ordinances of the Church, and the progressive work of the grace of God in the hearts of the redeemed; and which teaching is generally classed under objective and subjective anthropology.

But you will not, I am sure, my Brethren, so misconstrue my advice to you, and will understand that I am not setting before you a standard of attainment, to which I have certainly never attained myself, and that I am only urging you to seek such help to solve any difficulties, as is very close at hand, and lies in no very large compass.

And this, at any rate, you will, I am sure, gain by such studies. You will gain the strongest assurance that the office and work of a Priest is a *real* work, *real*

in the sense of its being an instrument of the Holy Ghost in incorporating mankind into the humanity of the Word made flesh.

I need hardly add to this that, with the conception of the *reality* of your work, you will not, through any mistaken feelings, think it a token of personal humility to despoil your office of its prerogatives, but will be content to have laid to your charge (if it must be so), as a consequence of your faithful stewardship of what is not yours, but the Lord's, the offence of priestcraft, and so to bear, when thus accused, "the reproach of Christ."

Let not, then, I pray you, the ignominy attaching at this day to that word Sacerdotal deter you from trying to ascertain both what is your own position in the Kingdom of the Incarnation, and also whether other powers, besides those related to the Sacraments and Absolution, and which are connected by all Churchmen, and even by the sects, with the Ministry of the Gospel, are not really held in that large term.

Take, for example, the preaching the Gospel. Every man, who uses these words with any fixed meaning, will find that if, by a careful analysis, he resolves that meaning into its constituent parts, it holds functions which are instrumental, ministerial, mediatorial, almost sacramental.

But this is not all. You may easily obtain evidence that in the denominations persons are urged to go to their Ministers, and to seek from them privately the healing of the Gospel for their wounded spirits, and you will, I am sure, shrink from supposing that such a ministration of our Lord is merely connected with those moral and intellectual distinctions which belong to nature rather than to grace, or that they can obtain such aid without enabling their Ministers (be they who they may) to act with regard to them judicially.

I have received an important testimony to the fact I have just stated, and I shall print it in the Appendix to this Charge.*

* Appendix, Note XXIV., p. 128.

The matter at issue and involved in the question is of the utmost moment, and one whose fame for learning and piety is in all the Churches has given such a warning with regard to it, that I must read it to you.

My venerated friend, Dr. Pusey, in the Preface to a Sermon on the text, "Will ye also go away?" makes the following statement:—"My own strong conviction is that the issue of that battle in the English Church will depend very mainly on the issue of that which is now waged against what is called 'Sacerdotalism.' People attach doubtless different meanings to the word; but what is really included in its rejection is the belief of any medium between the soul and God. It involves primarily the rejection of Sacraments, and therein of any absolving power committed to the Priesthood; and, secondarily, any authority in matters of faith other than the conscience of each individual recognising as true in Holy Scripture what commends itself to its individual judgment. The attack has been dexterously begun. 'Sacerdotalism' suggests the idea of human weakness and arbitrariness. People are taught to think that men put the Sacraments in the place of Christ. They appeal to men's love for our Divine Redeemer, and forget that the self-same arguments may be turned against the mediation of our Lord Himself, as coming between the soul and God. This has been before now—in our own times."

This is, however, my Brethren, only one side of Truth, and the present controversies about that side suggest to me to give you several cautions in connexion with it.

Thus I would remind you that the holding a principle with all firmness does not prevent your applying it with the greatest consideration for others who have not yet received it; and that it is an act of great unwisdom to irritate men's minds, and so stir up hostility to any such principle by constant attempts to give the principle some fresh manifestations.

And here, by way of giving force to such counsel, I

would caution you to have in constant remembrance the resolution of S. Cyprian, "to do nothing without the advice and good will of the people," and not to omit in your calculations of what that may be, the fact that you have to deal "not with Spaniards and Italians, and their uncontrollable imaginations, but with Englishmen, who, if wanting in this great gift, have very specially the blessing of an honest conscience, and a jealous suspicion of every person and thing which seems to compromise the independence of their thought and action."

The same tender care for others and the same loyal zeal for the furtherance of the Gospel, will also lead you to give to the fact that the days in which we are living are characterised by a general intolerance of all exact and definite statements of religious truth, some influence on your teaching.

I would also exhort you to be a distinct witness that *instrumental* agency may be overvalued, and that it is possible (to use the words of an able writer) "to indoctrinate men with the idea that the Sacraments of the Church will do all for them, with but little co-operation of their own."

I would further urge you to insist with the same plainness of speech that these instruments will not profit, unless used with right dispositions.

I would have you remind your people over and over again, that if S. Paul teaches the Galatians* that Baptism is the means of their putting on Christ, he had just before taught them that faith was the instrument by which they become children of God. And I would have you enforce this upon their convictions by expounding to them how if the Sacrament is the Hand of God by which He reaches the objects of His love, Faith† is the Hand which His suppliants extend to Him.

* Gal. iii. 26, 27.

† The words "with faith" were added to the words "draw near" in our Communion Service in 1662.

Yes, my Brethren, believe me, the Doctrines of Justification by Faith, and of Sacramental Grace, have both their place in the system of Revealed Truth; and it will be to your own peril, and the peril of the souls committed to your care, if you displace either of these Doctrines. You cannot too earnestly teach the necessity of a right use of the Sacraments, but you must also embody in your teaching such words as those of one of our Archbishops, namely, S. Anselm,* "Thou believest that thou canst be saved only by the death of Christ. Come, then, while thou hast breath, place thy trust in this death; place confidence in nothing else; to this death commit thyself wholly; in this death array thyself all over; mingle thy whole self in this death; nail thy whole self to it; wrap thy whole self in it. And if the Lord should seek to judge thee, say, 'Lord, I interpose the death of our Lord Jesus Christ between me and Thy judgment: on other terms I contend not with Thee.' And if He shall say, 'I will judge thee because thou art a sinner,' reply, 'Lord, I interpose between Thee and my sins the death of the Lord Jesus Christ.' If He shall say, 'Thou hast deserved damnation,' reply, 'Lord, I hold out the death of our Lord Jesus Christ between me and my ill deserts. I offer His merits in lieu of the merits which I ought to have, and which I have not.' If He shall say that He is wrath with thee, reply, 'Lord, I hold between me and Thy wrath the death of my Lord Jesus Christ.'"

What I have just said to you holds also another caution, which is this, never to lower in the apprehension of your people any Truth, but to try to raise the appreciation of the other Truths, which may have been either overlooked through carelessness, or undervalued through ignorance of the relations in which all Truths stand to one another.

And this fact of the close connexion of the different

* See Sermon on Justification by Faith only, by Rev. C. H. Davis, p. 23.

parts of Truth with one another reminds me of another most important direction.

One of the best ways of testing the soundness of any process of reasoning is to apply it not only to the one case in hand, but to others. It is possible that it may be an effective weapon of offence, not only against what you wish to discredit, but also against a Truth you hold to be most precious.

Thus you may be tempted to use and rely upon an argument against Sacramental grace, which some champion of a deeper Negation may apply with equal force against the Doctrine of the Incarnation; or you may disparage the first centuries, in order to discredit the authority of the teaching of the Church, and you may discover, when too late, that you have led him, whose doubts you have thus raised, to count as naught the all-important acknowledgment of the Church of those centuries, that the teaching of Holy Scripture was consentient with the expressions of the mind of the Holy Spirit, as working in the Church at that time, and so had this evidence to its being the Word of GOD.

But above all, my Brethren, if you would thus by word be a faithful exponent of your Church's teaching both in private and public, it must be by daily prayerful study of those same Scriptures. They have been preserved to you that you may read them, study them, pray over them, learn them by heart, and minister them in the fulness of the knowledge and love of them; and nothing, I am persuaded, would help you more to this than faithfulness to your obligation to say the daily Services.

Obedience to this rule is in itself a sacrifice of duty to GOD, and it will in its blessed effects not end there.

Such a habit, and the earnest endeavour to fulfil the ends of the appointment of the Ember seasons, will help you almost more than anything to realise the marvellous *force* of all prayer, and the quickening power which GOD has connected with communion with Him, in His word.

But you have to teach not only by your words, but also by your *lives*.

Whatever you do, my Brethren, watch earnestly against the encroachment of a worldly spirit, the custom of measuring your calling, its duties, and its privileges by any mere worldly standard. If you do thus measure them, I am bold to say that of all men the most miserable must be the Clergy.

But there is a better and a wiser course. Our great poet, John Keble, points it out to us. He says—

> "But chiefly ye should lift your gaze
> Above the world's uncertain haze,
> And look with calm unwavering eye
> On the bright fields beyond the sky,
> Ye who your Lord's commission bear,
> His way of mercy to prepare:
> Angels He calls ye: be your strife
> To lead on earth an angel's life."

And if, my Reverend Brethren, you do as he bids you, if you thus value the functions of your office by the standard of the Gospel, you will both draw a large blessing into your own souls, and also impart what you receive to others, and this especially by the constraining power of a holy, consistent life.

Such a life has always been a most powerful teacher, but at the present day it is the only teacher that can reach large masses of our countrymen.

And when these masses see amongst them a devoted Clergy—Laymen spending their time, their money, and their best powers in acts of self-denying charity—women giving themselves up to those ministrations which none but faithful, loving, sympathising women can discharge, they are brought to confess that these have something which they lack, and which they begin to desire to have; and then come conversions, and in-gatherings to the Church, and the building up of converts in the faith, and the fruits of the Holy Ghost in their renewed lives.

This is a glimpse only, my Brethren, but a very

cheering one, of a bright and glorious vision, in which every one of us, if we are true men, may indulge. This is a result of Home Missions, in which we may all, by our ministrations, whether of alms or of prayers, or of personal service, have our part.

There are very many other things on which I should like to speak to you, and that out of a full heart, but I must not claim your attention much longer, and all I would now add is more of personal concern to myself.

Statement about Myself.

Thus I should be untrue to my own most sincere feelings if I did not thank you *all* for much ready co-operation and forbearance, as I have already thanked some of you for many and very valuable official services.

And here I feel that circumstances make it almost needful for me to add that if, in my appointments to Stalls in the Cathedral, or to the important office of Rural Dean, I have not always selected those of my Clergy who are most at one with me in all matters, I have not thus acted with a view, as I am told it has been reported, of tampering with their convictions.

If I had done so, I should have felt that I could only have failed, as I should have deserved to do, in such a base policy.

But on the other hand, I own that I have not done this without some motives.

I have thus been enabled to give definite expression to my conviction that in most things, in, for example, almost all the Truths of pure Theology, we are agreed, and that a sense of exclusion from any opportunities of serving their Church only irritates honest minds, and to some extent disables even a brotherly heart from appreciating the bonds of unity.

I have also felt, that as I have ever urged you to act with consideration for any shortcomings in Faith and Practice of your parishioners, I was the more bound not to deal in a different spirit with any of you, but to show that I accept the saying of S. Augustine,*

* S. Aug. de Gen. ad Lit., 8, c. 3.

in its fullest meaning, "*Melius est dubitare de occultis, quam litigare de incertis.*"

There is also another claim that many of you have upon my thanks.

During the late excitement it came to my knowledge, that not a few of you wished to give me some assurance that you did not share in the suspicions, insinuations, and charges so very rife. But I have, as far as possible, discouraged all such expressions of confidence in me.

It is not, my Brethren, that I do not value any token of affection from my Clergy and Laity, but it is that I disapprove of such things in all but the most exceptional cases, and for these reasons:—

Words are often used in these addresses, whether of approval or disapproval, which go beyond or fall short of the convictions of some of those who sign them.

Then, again, by the use of these words the Clergy may get into collision with some of their parishioners through misapprehension; and further, conscientious people are greatly embarrassed in their choice of one of the two alternatives, the seeming not to agree in the object, or to express agreement in a way they cannot quite justify to their consciences.

I, therefore, thank you most cordially, my Brethren, for your silence, and I assure you that I have not misconstrued it.

And having thus expressed my dislike to *all* these kind of addresses, I will only say that I will do to you as I would be done by, and that it must be a most extreme case in which, I will not say I shall encourage, but rather in which I shall not endeavour to discourage your parishioners from marking in any such way any part of your teaching or conduct.

Nor would I have you suppose that it is only by way of public protest or address that you could have obtained an explanation from me of any statement of mine which distressed any sincere Churchman.

I have certainly failed to convey to you a correct impression of my conception of the relations which exist between a Bishop and those over whom he is set, if I have given you any cause for forming such a conclusion.

Any communications made to me, which have not borne the mark of a very dictatorial or captious spirit, have, I hope, always received that attention which was due to them; and I am not prepared to raise the question whether those who feel at liberty to give themselves a large extension to the meaning of their Church's teaching, should not think it right that their Bishop should also have the same freedom.

At any rate if I have failed in not only sanctioning but in encouraging such confidential intercourse with any of you, I very much regret it.

And even now possibly some of you may have expected from me a fuller exposition than I have given of the teaching of our Church, as an answer to any complaints which have been publicly made.

If this be so I must, in excuse, say that I have not read any part of these public proceedings which has not been forced upon me by some private communication from some of yourselves; and that in so doing I have been acting upon a general, and I believe a wise rule.

I feel sure that many persons say things under the excitement of the moment, which they afterwards pray GOD to forgive them for having said; and I know well, also, that I am too much encompassed with infirmity to trust myself always to think of, and to act towards those who have so offended, in a spirit of charity, and not, perhaps, to feel some slight wish that the words of the poet may be fulfilled in their case—

γλώσσῃ ματάιᾳ ζημία προστρίβεται.

And so I am content not to know these things, and to feel sure that anything which really requires notice will be brought before me in some other and less public way.

Be, however, this as it may, I have not from any *dishonest* motive kept back anything from you, God knoweth.

And as I have spent now nearly thirty years of my life in this Diocese, I trust that none of those who have known me so long can require this assurance.

They, at any rate, know that if my dearest friend and predecessor had discovered this taint in my character, he would not have trusted me as he did.

No man, I am confident, owes more to others—some his seniors, some his contemporaries, some his juniors—than I do; but he who seems to have been specially charged with the gifts of God's good providence for me, was your late Bishop.

It is to him, under God, that I owed my connection with Merton College, with my parish of S. Peter's, Oxford, and with your Cathedral; and he it was who on his death-bed advised that the burden of his office should be laid on me.

Though I was lacking in almost every point that so distinguished him above his fellows, he was (unaccountably to me) led to guide me and to trust me, and to make me his fellow worker and a sharer in his counsels; and nothing, I can truly say, more helps me to act cautiously, calmly, considerately, charitably, faithfully to my trust, loyally to my Church, *ἀληθεύειν ἐν ἀγάπῃ** and *εἰ δυατὸν μετὰ πάντων ἀνθρώπων εἰρηνεύειν*,† than the recollection of him and his Episcopate.

It is not, I trust, my habit to speak of myself, and you must forgive me for having to-day broken through my rule, especially as I have only allowed myself to state what it seemed to me that those over whom I have, by the Grace and Providence of God, been set, had a claim on me to say, and silence about which might have been misunderstood.

I now commend myself to your prayers, and I am ready to give you the Apostolical Benediction.

* Eph. iv. 15. † Rom. xii. 18.

APPENDIX.

Note I.—Page 30.*

TABLE SHOWING THE SEPTUAGINTAL USE OF THE VERB *ποιεῖν*.

	Septuagint.	Vulgate.	Auth. Version.
Exod. x. 25	ὁλοκ. καὶ θυσίας, ἃ ποιήσομεν	offeramus	sacrifice
Exod. xxix. 36	τὸ μοσχάριον ποιήσεις	,,	offer
Exod. xxix. 38	ἃ ποιήσεις, ἄμνους	facies	offer
Exod. xxix. 39	τὸν ἄμνον ποιήσεις	o	offer
,,	,, ,,	o	offer
Exod. xxix. 41	,, ,,	offeres	offer
Levit. iv. 20	ποιήσει τὸν μόσχον	faciens	do with
,,	ἐποίησεν ,,	,,	did with
,,	ποιηθήσεται	o	do with
Levit. ix. 7	ποίησον τὸ περὶ τῆς ἁμαρ.	immola	offer
,,	ποίησον τὰ δῶρα	mactaveris	,,
Levit. ix. 16	ἐποίησεν αὐτὸ	fecit	,,
Levit. ix. 22	ποιήσας τὸ περὶ τῆς ἁμαρ.	completis	,,
Levit. xiv. 19	ποιήσει ὁ ἱερεύς	faciet	,,
Levit. xiv. 30	ποιήσει μίαν ἀπὸ τ. τρυγῶν	offeret	,,
Levit. xv. 15	ποιήσει αὐτά	faciet	,,
Levit. xv. 30	ποιήσει ὁ ἱερεὺς τὴν μίαν	,,	,,
Levit. xvi. 15	ποιήσει τὸ αἷμα	inferet	do with
,,	ἐποίησεν ,,	o	,,
Levit. xvi. 24	ποιήσει τὸ ὁλοκαύτωμα	obtulerit	offer
Levit. xvii. 4	ποιῆσαι αὐτὸ εἰς ὁλοκαύτωμα*	,,	offer
Levit. xvii. 9	ποιῆσαι αὐτό	,,	,,
Levit. xxii. 23	σφάγια ποιήσεις	offerre	offer
Levit. xxii. 24	οὐ ποιήσετε	,,	make offering
Levit. xxiii. 12	ποιήσετε πρόβατον	cædetur	offer
Levit. xxiii. 19	ποιήσουσι χείμαρον	facietis	sacrifice
Num. vi. 11	ποιήσει μίαν.	,,	offer
Num. vi. 16	ποιήσει τὸ περὶ ἁμαρτίας	,,	,,
Num. vi. 17	τὸν κριὸν ποιήσει	immolabit	,,
,,	ποιήσει θυσίαν	offerens	,,

	Septuagint.	Vulgate.	Auth. Version.
Num. viii. 12	ποιήσεις τὸν ἕνα	facies	offer
Num. xv. 3	ποιήσεις ὁλοκαυτώματα	,,	make offering
Num. xv. 8	ποιῆτε ἀπὸ τῶν βοῶν	,,	prepare
Num. xv. 24	ποιήσει . . μόσχον	offeret	offer
Num. xxviii. 4	τὸν ἀμνὸν . . ποιήσεις	,,	offer
,,	,, ,,	o	,,
Num. xxviii. 8	,, ,,	offeretis	,,
,,	ποιήσετε	o	,,
Num. xxviii. 15	χείμαρον . . ποιηθήσεται	offeretur	,,
Num. xxviii. 24	ποιήσετε	facietis	,,
Num. xxviii. 31	τὴν θυσίαν ποιήσετε	offeretis	,,
Num. xxix. 2	ποιήσετε ὁλοκαυτώματα	,,	,,
Deut. xii. 27	ποιήσεις τὰ ὁλοκαυτώματα	,,	,,
Joshua xxii. 23	ποιήσαι θυσίαν	imponeremus	,,
Judges xiii. 16	ἐὰν ποιήσῃς ὁλοκαύτωμα	facere	,,
Judges xiii. 19	διεχώρισε ποιῆσαι	,,	did
1 Kings iii. 15	ἐποίησεν εἰρηνικάς	obtulit	offered
1 Kings viii. 64	ἐποίησεν ὁλοκαυτώσιν	fecit	,,
1 Kings xi. 33	ἐποίησε τῇ Ἀστάρτῃ*	adoraverit	worshipped
2 Kings v. 17	οὐ ποιήσει . . ὁλοκαύτωμα	faciet	offer
2 Kings x. 24	ποιῆσαι τὰ θύματα	facerent	offer
2 Kings x. 25	ποιῶν τὴν ὁλοκαύτωσιν	completum	,,
2 Kings xvii. 32	ἐποίησαν	ponebant	sacrificed
2 Chron. vii. 7	ἐποίησεν τὰ ὁλοκαυτώματα	obtulerat	offered
Job. xlii. 8	ποιήσει καρπώσεις*	offerte	offer
Psalm lxvi. 15	ποιήσω σοι βόας	offeram	offer
Isaiah xix. 21	ποιήσουσι θυσίας*	(colent)	do
Jer. xxxiii. 18	ποιῶν θυσίαν	offerat	do
Ezek. xliii. 25	ποιήσεις ἔριφον	facies	prepare
,,	ἄμωμα ποιήσουσι	offerent	,,
Ezek. xliii. 27	ποιήσουσι	facient	make offering
Ezek. xlv. 17	ποιήσει τὰ ὑπὲρ ἁμαρτίας	faciet	prepare
Ezek. xlv. 22	ποιήσει . . . μόσχον	,,	,,
Ezek. xlv. 23	ποιήσει ὁλοκαυτώματα	,,	,,
Ezek. xlvi. 2	ποιήσουσιν οἱ ἱερεῖς	,,	,,

	Septuagint.	Vulgate.	Auth. Version.
Ezek. xlvi. 12	ποιήσῃ . . . ὁλοκαύτωμα	,,	,,
,,	,, ,,	,,	,,
Ezek. xlvi. 13	ποιήσει . . . ἀμνόν	,,	,,
,,	ποιήσει αὐτόν	,,	,,
Ezek. xlvi. 15	ποιήσετε ἀμνόν	,,	,,

The above (with the exception of those marked *) represent the Hebrew word עָשָׂה.

The others as follow:—Lev. xvii. 4=Hiph. of קָרַב.—1 Kings xi. 33=Hithpalel of שָׁחָה.—Job xlii. 8=Hiph. of עָלָה.—Is. xix. 21=עָבַד.

With these passages compare S. Luke ii. 27—*τοῦ ποιῆσαι αὐτούς*· "To *do* for him," &c.

Also in the present office of the Greek Church in the Prothesis when all is ready for the Liturgy the Deacon says to the Priest —*καιρὸς τοῦ ποιῆσαι τῷ κυρίῳ*. Euchologion Mega, p. 44.

The following are instances of use of *ποιεῖν* with unbloody sacrifices:—

	Septuagint.	Vulgate.	Auth. Version.
Exod. xxix. 41	ποιήσεις κάρπωμα	o	do
Levit. ii. 7	σεμίδαλις ποιηθήσεται	fuerit sacrificium	made
Levit. ii. 8	,, ποιῇ	offerens	,,
Levit. ii. 11	οὐ ποιήσετε ζυμωτόν	fiet	,,
Levit. vi. 22	ποίησει αὐτήν.	offeret	offer
Num. xv. 5	οἶνον . . . ποιήσετε	dabit	prepare
Num. xv. 6	ποιήσεις θυσίαν σεμιδάλεως	erit sacrificium	prepare
Num. xv. 14	ποιήσει κάρπωμα	offerent	offer
Num. xxviii. 21	(σεμίδαλις) . . . ποιήσεις	o	,,
Num. xxviii. 24	ποιήσεις τ. σπονδήν	(facietis)	,,
Ezek. xlvi. 14	ποιήσει μαναά מִנְחָה	faciet	prepare

All the above represent the Hebrew verb עָשָׂה.

In Numbers xv. 6, the word *ποιεῖν* is used twice in the Septuagint where there is no Hebrew to correspond, as also in Numbers xxviii. 5, and 2 Kings x. 21. Compare Baruch i. 10.

The following are some of the many passages where the word *ποιεῖν* is used of *keeping* the Passover:—

Exodus xii. 48; xiii. 5.
Numbers ix. 2, 3, 4, 6, 11, 12, 13, 14.
Deuteronomy xvi. 1.
2 Chron. xxx. 21, 23; xxxv. 1, 16, 17, 18, 19.
Joshua v. 10.
Ezra vi. 19, 22.
1 Esdras i. 6.
S. Matthew xxvi. 18.
Hebrews xi. 28.

Note II.—Page 39.*

Canon of St. Augustine.

The Canon of St. Augustine is, "Quod universa tenet Ecclesia, nec conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolicâ traditum rectissime creditur." —Aug. contr. Don., lib. iv. c. 24.

Note III.—Page 43.*

Bishop Philpotts of Exeter on Absolution.

"All that you ascribe to the office of Christ's faithful ministers, is, in Christ's name, and by His authority, to do what your verger is competent to do—'to declare' to the penitent (what few who call themselves Christians can need to be informed), 'that the riches of God's mercies in Christ are inexhaustible—that if we confess our sins and turn to Him, &c., &c.'"—Bishop of Exeter's Letter to Dean of Exeter, p. 12.

Note IV.—Page 52.*

Teaching of Church Catechism about the Sacraments.

"The remarkable series of questions and answers which forms the concluding portion of the present Church Catechism is, we need hardly say, universally believed to have been the work of Bishop Overall. And certainly, if there is anywhere to be found in the English language an epitome of Catechetical instruction, which may be said to bear the decided impress of those Scholastic and Sacramentarian tenets to which this Prelate is known to have been attached, it is the one now before us. From first to last it is all about the Sacraments. Of the *thirteen* questions and answers of which the Catechism had previously consisted, *five*, it is true, were already devoted to the subject of Baptism, and constituted, no doubt, a strong Sacramentarian element. But still, it might justly be said, that, up to the year 1604, its pervading character was *non*-Sacramentarian, and to a large extent Scriptural; inasmuch as it contained, besides a brief analysis of the so-called Apostles' Creed, a practical and somewhat detailed exposition of the moral code of the Jewish law, so arranged as to occupy a more prominent position, and a much more extended space, than that which was devoted to the subject of the Sacraments.

"Now, however, in consequence of the addition of this scholastic Romanizing adjunct, it is plain that the pervading character of our national Catechetical Formulary has been very materially modified. In its original state the Sacramental element, however distinctly enunciated, was nevertheless *subordinate*, both in prominence and extent, to the Scriptural. But now the case is, in this respect at least, not

merely altered, but actually reversed. Since the revision of 1604, Sacramentalism, it must be allowed, most decidedly predominates. It has constituted, from that time, the basis of the entire fabric: and is rendered conspicuous, not only by the precision with which it is expressed, but also by the ostensible importance given to it, as embracing so large a portion of this most important Formulary. Out of *twenty-five* questions of which the Catechism *now* consists, not less than *sixteen* relate exclusively to the nature and efficacy of the Sacraments; and in the part which was last super-added, the subject is expounded with a regularity of arrangement and a critical minuteness of exposition, which far exceeds in effect the previous exposition of the Creed and the Ten Commandments, and which is especially suited to impress the tender minds of children with a sense of the supreme importance of Sacramental observances."—"Revision of Book of Common Prayer," by J. C. Fisher, M.A., second edition, pp. 220-222.

Note V.—Page 54.*

CHANGE IN THE DECLARATION AT END OF COMMUNION SERVICE.

"They re-inserted the Rubric, it is true; but they re-inserted it in an *altered* form, omitting the words '*real and essential*'—obviously the most material as to doctrine in the whole passage—and substituting the word '*corporal*' in their place.

"Now mark the inevitable consequence of this proceeding. It is not as if the Rubric in question had been inserted *for the first time* upon this occasion. In that case it would clearly have amounted to nothing more than a simple repudiation of the so-called 'corporal' Presence, without any *implied* recognition of another and perhaps not less noxious form of doctrine. But when we come to consider the history of the whole transaction, and when the Rubric in question is found to be merely the Rubric of 1552 *re*-inserted with one significant alteration only—namely, the substitution of the word '*corporal*' in the place of '*real and essential*,' as above described, the case, it is clear, is wholly altered. Such a substitution, deliberately and designedly made, must necessarily be considered as involving nothing less than a positive, though tacit recognition of the 'real and essential,' *as distinguished from* the 'corporal' presence.—"Revision of the Book of Common Prayer," by J. C. Fisher, M.A., pp. 296-7.

Note VI.—Page 56.*

BISHOP GESTE'S LETTER ON ARTICLE XXVIII.

"GREETING IN YE LORD.

"Right Honourable—I am verye sorye yt you are so sicke, GOD make you whole, as it is my desyer and prayer. I wold

have seen you er this, accordinge to my duetye and good will, but when I sent to knowe whether I might see you it was often answered yt you were not to be spoken with.

"I suppose you have heard how ye Bisshop of Glocestre [*i.e.* Cheney] found him selue greeved with ye plasynge of this adverbe *onelye* in this article, 'The Body of Christ is gyven taken and eaten in ye Supper after an heavenly and spirituall maner only' bycause it did take awaye ye presence of Christis Bodye in ye Sacrament, and privily noted me to take his part therein, and yeasterday in myn absence more playnely vouched me for ye same. Whereas betwene him and me, I told him playnely that this word *onelye* in ye foresaied Article did not exclude ye presence of Christis Body from the Sacrament, but only ye GROSSENES AND SENSIBLENES in ye receavinge thereof: For I saied vnto him *though he tooke Christis Bodye in his hand, receaved it with his mouthe, and that corporally naturally reallye substantially and carnally* as ye doctors doo write, *yet did he not for all that see it, feale it, smell it, nor tast it.* And therefore I told him I wolde speake against him herein, and ye rather bycause YE ARTICLE WAS OF MYN OWN PENNYNGE. And yet I wold not for all that denye thereby any thing that I had spoken for ye presence. And this was ye some of our talke.

"And this that I saied is so true by all sortes of men that even D. Hardinge writeth ye same as it appeareth most evidently by his wordes reported in ye Busshoppe of Salisburie's [Jewel's] booke pagina 325, wich be these: 'Then ye maye saye yt in ye Sacrament His verye Bodye is present yea really that is to saye, in deede, substantially that is in substance, and corporally carnally and naturally, by ye wich words is ment that His verye Bodye His verye flesh and His verye human nature is there not after corporall carnall or naturall wise, but invisibly unspeakably supernaturally spiritually divinely and by waye unto Him only knowen." [The extract is here taken from Jewell's controversy with M. Harding, Art. V. Divis. v., p. 445, ed. P.S.]

"This I thought good to write to your honour for mine owne purgation. The Almighty GOD in Christ restore you to your old health, and longe kepe you in ye same with encrease of vertue and honour.

"Yours whole to his poore pow^r

"EDM. ROFFEN.

"To ye right honourable and his singler good friend
Sir Willm Cecil Knight Principall Secretaire to
ye Queens Ma^tie."

Note VII.—Page 40.‡

Chart of the Ministerial Succession of the Church of England.*

OUR BLESSED LORD.

THE APOSTLES.

British Bishops.

French Bishops.

Irish Bishops.

Roman Bishops.

Milanese Bishops.

Vergilius [Arles].

Augustine [Canterbury 597-604].

Mellitus [London 604, Canterbury 619, Died 624].

Justus [Rochester 604, Canterbury 624, Died 627].

Laurentius [Canterbury 604-619].

Romanus [Rochester 624-627].

Paulinus [York 625, Rochester 633, Died 644].

Honorius [Canterbury 627].

Felix [Dunwich 630-647].

Ithamar [Rochester 644].

Thomas [Dunwich 647-652].

Boniface [Dunwich 652-669.]

Deus-dedit [Canterbury 655-664.]

Damian [Rochester 655-664].

Aidan [Lindisfarne 635-651].

Agilbert [Dorchester 650. Paris 664].

Finan [Lindisfarne 651-661].

Birinus [Dorchester 634-650].

Two unnamed Bishops.

Wina [London 662-675].

Cedda [E. Saxons or London 654-664].

Diuma [Mercia 656-658].

Ceollach [Mercia 658-659].

Trumhere [Mercia 659-662].

Colman [Lindisfarne 661-674].

Jarumnan [Mercia 662-667].

Chad [York 664, Lichfield 669, Died 672].

Bergwyn [Llandaff].

Godwyn [Lyons].

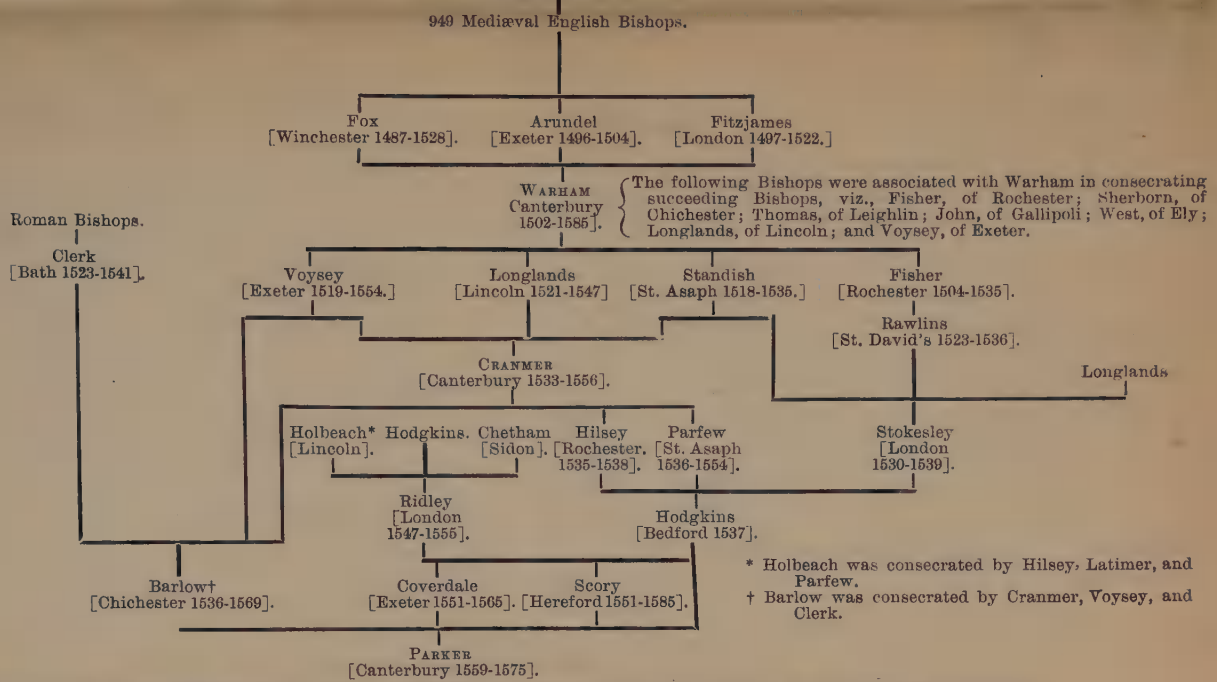
Wilfrid [York, Leicester, Hexham, York, 664-709].

Oftfor [Worcester 692-693].

Theodore [Canterbury, 668-690]. 20 Bishops were consecrated during his incumbency, some of whom doubtless were associated with Berthwald in the consecration of succeeding Bishops, though most died before 693.

Berthwald [Canterbury 693-731]. From whose succession all Archbishops of Canterbury and York descended for about 500 years. 24 Bishops were consecrated during his incumbency.

[All the consecrations from Augustine to Theodore are here inserted exactly as they are recorded in Bede and other writers; but it is reasonable to suppose that there were many more of which no records are known


949 Mediæval English Bishops.
Fox [Winchester 1487-1528].
Arundel [Exeter 1496-1504].
Fitzjames [London 1497-1522.]
Warham Canterbury 1502-1585].
The following Bishops were associated with Warham in consecrating succeeding Bishops, viz., Fisher, of Rochester; Sherborn, of Chichester; Thomas, of Leighlin; John, of Gallipoli; West, of Ely; Longlands, of Lincoln; and Voysey, of Exeter.
Roman Bishops.
Clerk [Bath 1523-1541].
Voysey [Exeter 1519-1554.]
Longlands [Lincoln 1521-1547]
Standish [St. Asaph 1518-1535.]
Fisher [Rochester 1504-1535].
Rawlins [St. David's 1523-1536].
Cranmer [Canterbury 1533-1556].
Longlands
Holbeach* [Lincoln].
Hodgkins.
Chetham [Sidon].
Hilsey [Rochester. 1535-1538].
Parfew [St. Asaph 1536-1554].
Stokesley [London 1530-1539].
Ridley [London 1547-1555].
Hodgkins [Bedford 1537].
Barlow† [Chichester 1536-1569].
Coverdale [Exeter 1551-1565].
Scory [Hereford 1551-1585].
Parker [Canterbury 1559-1575].
* Holbeach was consecrated by Hilsey, Latimer, and Parfew.
† Barlow was consecrated by Cranmer, Voysey, and Clerk.

From whose succession all subsequent Archbishops of Canterbury and York have descended. In the seventeenth century his succession was united with that of the ancient Irish Church, through Bishops Thornboro' of Limerick, Murray of Kilfenora, and Hopkins of Derry. Also with the Roman through De Dominis, originally Bishop of Vicenza, and afterwards Archbishop of Spalatro.

* *This Chart is from a Compendious Edition of the Annotated Book of Common Prayer, p.* 692, *by the Rev. J. H. Blunt.*

Note VIII.—Page 57.‡

The Sacrifice of Praise and Thanksgiving.

"After all have communicated, it is presumed by the rubric that some of the consecrated 'elements remain,' which the Priest is commanded 'reverently' to 'place' on the table, and after the Lord's Prayer, to say that which in the Scotch Liturgy is placed between the consecration and administration, and I think may properly be called the Prayer of Oblation; in which God is desired mercifully to accept *this our Sacrifice* of Praise and Thanksgiving; which words, as they may be understood of the whole service, *so they may likewise be referred to the Eucharistic Elements*, part of which, as was observed, was supposed still to remain and stand upon the table. As for my part, I cannot but take this 'Sacrifice of Praise and Thanksgiving' in its most proper sense, in congruity with ancient liturgies, to denote the symbols of Christ's Body and Blood. . . . And it is by virtue and in confidence of this Sacrifice that we proceed to intercede that not only we, but 'the whole Church, may receive remission of sins and all other benefits of His Passion,' by the merits and death of Christ Jesus, and through faith in His Blood, represented by the consecrated cup."—Johnson "Prop. Oblation in the Holy Eucharist," p. 86, Tracts vol. iv. 317.

Note IX.—Page 59.*

The Eucharistic Teaching of the Homilies.

"Even in the Homilies, in which we should naturally find the strongest expression against the abuses, in antagonism to which the Reformation was carried on, we find nothing but what is in unison with the obvious and literal interpretation of the Formularies. We find the Eucharist defined by its inward and outward parts as 'the due receiving of Christ's Blessed Body and Blood under the form of Bread and Wine.' We read of '*receiving our Saviour and Maker in His Blessed Sacrament.*' It is not said His Grace, His Virtue, or 'what is equivalent' to His Body and Blood, but Himself, Christ our Maker.—(Hom. Good Friday, p. 455, ed. S.P.C.K.) Again, 'Thou hast received His Body, to have within thee the Father, the Son and the Holy Ghost, for to dwell with thee and comfort thee with their presence.' 'Thou hast received His Body to endow thee with everlasting righteousness.'—(Serm. of Resurrection, p. 476) 'What an unkindness should it be, when our Saviour Christ is come to us to dwell within us as our guest, to drive Him from us, to force Him violently out of our souls.' 'Let us take heed we come not with our sins unexamined into this presence of our Lord and Judge.'—p. 496. 'In the Supper of the Lord there is no vain cere-

mony, no bare sign, no untrue figure of a thing absent.' (Hom. of the Sacrament.) 'Take . . . this lesson . . . that when thou goest up to the reverend communion, to be satisfied with spiritual meats, thou look up with faith upon the Holy Body and Blood of thy GOD, thou touch it with the mind, thou receive it with the hand of thy heart, and thou take it fully into thy inner man.' And so, in a passage quoted in the Charge, 'Dost thou neither fear GOD, the maker of this feast, nor reverence His Christ, the refection and meat?'"—Theological Defence for the Bishop of Brechin, p. 146.

Note X.—Page 59.‡

THE TEACHING OF THE ENGLISH CHURCH CONCERNING CONFESSION AND ABSOLUTION.

"That the Church did not mean to abolish confession and absolution (which she even regards as a sort of sacrament),* in general appears from the Office of the Eucharist, and for the Visitation of the Sick, then drawn up; and from the powers conferred on Priests in the Ordination Services. The Homilies, drawn up in 1562, only declared this confession and absolution not essential generally to the pardon of sin,† but this does not militate against its desireableness and benefit, which the Church never denied.‡ We only disused the canon 'omnis utriusque sexus,' made by the Synod of Lateran in 1215, and for good reasons restored the practice of confession to the state it was in previously, when it was not enjoined at a particular time every year. The alteration was merely in a matter of changeable discipline."—Sir W. Palmer on the Church, t. i., p. ii., c. vii., p. 519.

"By conferring, as she has done in that most solemn rite of Ordination, *the power* to 'remit' and 'retain' sins upon every newly ordained minister within her communion, she has rendered confession the natural—nay, the almost unavoidable result, of the position in which such minister finds himself placed:—a *logical* necessity, in fact, from which, if he really possesses a logically constituted mind, and a thorough determination withal to fulfil *conscientiously* the duties of his calling, he will find it difficult, or rather impossible, to divest himself."—"Revision of Book of Common Prayer," by J. C Fisher, M.A., p. 79.

"The power to 'remit' and 'retain' sins, conferred upon

* Homily on Common Prayer and Sacraments.

† Homily of Repentance, p. 2.

‡ National Synod of Ireland, A.D. 1634, Canon 64. Confession of Augsburg, pars. i. art. xi. De Confessione; p. ii. art. iv.; Apologia Confessionis, vi.; Articuli Smalcald. pars. iii. art. viii.; and Luther's Catechismus Minor.

the clergyman at his ordination, is authenticated, beyond a doubt, by the very terms of the form prescribed for his direction, when afterwards called upon to exercise it. '*I absolve thee from all thy sins*,' is most appropriate language in the mouth of one to whom it has been said, as upon Divine warrant—'*Whose sins thou dost forgive they are forgiven*.' Nay, how could such an one fail to use it, and yet be faithful to his solemn trust! And these, accordingly, are the very words which the officiating minister is directed to use in the Office for the '*Visitation of the Sick*.' The Rubric, prefixed to this formula, directs that 'the sick person shall be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort :—

'Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences. *And by his authority committed* to *me I absolve thee from all thy sins*, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'

In these words we have a virtual assumption of the very same power of absolving, which had been previously conferred by the terms of the Ordination Service; and that, not merely from such special offences, as might at the time press more heavily upon the conscience of the penitent; but from *all his sins*."—"Revision of Book of Common Prayer," by J. C. Fisher, M.A., pp. 54, 55.

"We know our Church's teaching, namely, that after confession of the penitent, 'Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given *power and commandment* [the words imply a very special and peculiar *power* as well as commandment] to his ministers to declare and *pronounce* to His people, being penitent, the absolution and remission of their sins; He pardoneth and absolveth [at the very moment when His minister, so empowered, and commanded, pronounces the blessed word] all them that truly repent and unfeignedly believe His holy gospel.' Our Church, therefore, says that all such sincere and faithful penitents may have the comfort of knowing, that God's pardon of their sins has been actually given to them; that they receive it when they receive the solemn assurance of it from God's own minister empowered and commanded to pronounce 'the word of reconciliation' over them."—Bp. of Exeter's Letter to Dean of Exeter, p. 11.

"When He said, 'Receive ye the Holy Ghost,' He added 'Whosesoever sins ye remit they are remitted unto them,

AND WHOSESOEVER SINS YE RETAIN THEY ARE RETAINED.' Thus He delivered to the Apostles, and they were to transmit to their successors, and they again to future generations, one after another, authority to pronounce, and by pronouncing to convey, remission of sin, on condition of faith and repentance; that a fountain of mercy and consolation might be kept open in His Church, as a pledge of pardon before GOD, through the atoning merits of the Blood of Christ. Such was to be the privilege of a holy Priesthood, consecrated by the laying on of hands. In this, as in all other ministrations —by and in Holy Baptism, by and in the Holy Eucharist, by and in the office of absolution, public or private, upon confession of sin, with hearty sorrow, and a declaration of belief in the sacred Trinity, the Christian Church exercises her power from Jesus Christ, as the channel of His grace. This 'Ministry of Reconciliation' is conferred upon those who are ordained to it by the Church in the words of Christ, 'Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained.' "—'Messiah," pp. 782—784.

"Proinde vicem suam Christus Apostolis commisit, magis autem præcavens, ne alitèr quis à criminibus relaxaretur, aut quis sibi crederet peccata remitti quàm Spiritus Sanctus internè decernat. In virtute Spiritûs Sancti, authoritatem invisibilem præstat." "Ordinatè autem factum est, ut ad remissionem et retentionem peccatorum præcedat largitio Spiritûs Sancti, ut nunquam aliter credantur peccata remitti aut detineri ab homine uncto, nisi prout utrumque aut alterum Spiritus Sanctus effecerit. Quoniam non est unctus homo, qui remittit vel retinet vincula peccatorum, sed qui de supernis solus novit incognita per homines hominum corda, et quantâ contritione et attritione corde terantur indeceptè cognoscit. Falluntur quam plurimi, sibi remitti peccata gaudentes, cum verbum absolutionis, et manuum impositionem acceperunt ab his qui sacerdotio potiuntur, quibus Spiritus Sanctus desuper non indulsit, quoniam vidit absconditum in corde criminosi defectum, quem qui præerat in terra penitus non aspexit, aut fortè de Spiritûs Sancti licentiâ debito plus præsumpsit. Trutinare justis ponderibus hominum scelera atque conscientias ipsorum mole contritas, non hominibus datum, sed Sibi reservavit Altissimus."—Simon de Cassia, Gesta Sal., lib. xiv. p. 466. Cit. the Author of "The Messiah," p. 783.

"Non est igitur potestas peccata suo arbitrio remittendi (quod tantum Jus Christo homini concessum est) sed Annunciandi veniam, quæ Nathani etiam ad Davidem, et Prophetis aliis mandata fuerat."—Bp. Cosin's Notes, printed in Nicholls on the Common Prayer, Addit. Notes, folio ed., p. 19.

"The Church of *England*, howsoever it holdeth not confession and absolution sacramental, that is made unto and received from a Priest, to be so absolutely necessary, as that without it there can be no Remission of Sins; yet by this place it is manifest, what she teacheth concerning the Virtue and Force of this sacred Action. The Confession is commanded to be special, the Absolution is the same that the antient Church, and the present Church of Rome useth. What would they have more? . . . Our 'if he feel his conscience troubled,' is no more than his *si inveniat peccata;* for if he be not troubled with Sin, what needs either Confession or Absolution? Venial Sins that separate not from the Grace of God, need not so much to trouble a man's conscience. If he hath committed any mortal sin, then we require confession of it to a Priest, who may give him, upon his true Contrition and Repentance, the benefit of Absolution, which takes effect according to his Disposition that is absolved; and, therefore, the Church of *Rome* adds to the form of absolution, '*Quantum in me est, et de jure possum, Ego te absolvo;* not absolutely, lest the Doctrine should get head, that some of their ignorant people believe, that be the party confessed never so void of contrition, the very act of absolution forgives him his sins. The truth is, that in the Priest's Absolution there is the true Power and Virtue of Forgiveness, which will most certainly take effect '*Nisi ponitur obex*,' as in Baptism."—Bp. Cosin, vol. v. pp. 163, 164.

The Lutheran pastors ask those who come to Confession, and to receive the benefit of Absolution, whether they believe that Jesus Christ is acting through them.

"Occulta autem confessio, quæ modo celebratur, etsi probari ex scripturâ non possit, miro modo tamen placet, et utilis, imo necessaria est, nec vellem eam non esse, imo gaudeo eam esse in Ecclesiâ Christi."—Luther de Captiv. Babyl. opp. T. ii. fol. 292.

"Although of old, while the fervour of piety was greater than it is now, public confession and penance were in use among Christians, nevertheless, in consideration of our weakness, it has pleased God to make known to the faithful, through the Church, the sufficiency of a private confession made to a priest."—Leibnitz on Confession.

"Nor are we left at a loss to know the rule by which Cyprian imagines the Deity will act on such occasions. For in another place* of the same Epistle he says, 'Neither do we prejudice the judgment of God, Who, if he finds the penitence of the sinner full and satisfactory, will ratify that which we have decreed. But if any one have cheated us by a show of

* Ep. lii. § 18.

penitence, God, Who will not be mocked, and Who knows the heart, will determine from matters which have escaped our eye, and rectify the decision of His ministers.' There are several other passages in Cyprian carefully referring to God as the fountain of all pardon, however He may make His priests the conditional instruments of conveying it."*—Blunt on the Early Fathers, p. 115.

"Can any man be so unreasonable as to imagine, that when our Saviour, in so solemn a manner, having first breathed upon His disciples, thereby conveying and insinuating the Holy Ghost into their hearts, renewed unto them, or rather confirmed, that glorious commission, &c., whereby He delegated to them an authority of binding and loosing sins upon earth, &c.—can any one think, I say, so unworthily of our Saviour as to esteem these words of His for no better than compliments? Therefore, in obedience to His gracious will, and as I am warranted and enjoined by my Holy Mother, the Church of England, I beseech you that, by your practice and use, you will not suffer that commission, which Christ hath given to His ministers, to be a vain form of words without any sense under them. When you feel yourselves charged and oppressed, &c., have recourse to your spiritual physician, and freely disclose the nature and malignancy of your disease, &c.

"And come not to him only with such a mind as you would go to a learned man, as one that can speak comfortable things to you; but as to one that *hath authority, delegated to him from God Himself, to absolve and acquit you of your sins.*"—Chillingworth, § vii. Rel. of Prot.

The writer of some articles in the "Revue du Monde Catholique," in the months of February and March, 1866, admits "That the widely-prevailing custom of private confession is acting in the way of preventing secessions to Rome, which he asserts are far less numerous of late years than they used to be. The Ritual movement finds equally little favour in his sight. It is a substitute which answers the purpose of fascinating those who would otherwise be glad to exchange the dull routine of an ordinary English service for the more gorgeous mode in which the Roman offices are performed. Whilst as regards the accusation of Mariolatry, he thinks Dr. Pusey will have much to answer for, not only in deterring those who are on the high road towards Roman Catholicism, but also, and chiefly as it would appear, in shaking the faith of those who have been brought up under the system of the Roman Church."—*Vide* "Christian Remembrancer," July, 1866, pp. 172, 173.

* See De Lapsis, §§ xvi. xvii., Testimoniorium iii. c. xxviii.

"Jesus hath 'the keys of death and hell,' and He can loose whom He pleaseth, by forgiving; that is, absolving or unloosing the bonds of sin. But, because He is now invisible and employed in Heaven to intercede for us, before His departure He appointed His apostles to supply this place by giving them commission, by a visible and external application of this power to support the spirits of all true penitents until Himself should come to ratify their Absolution. Upon which ground the Bishops and Priests of the whole Christian Church have ever used to absolve all that truly repented; and at this day it is retained in our Church. . . . . Our Church hath three forms of absolution in her public offices; the first Declaratory. . . . the second Petitionary in the Communion Service . . . the third Judiciary in the Office for the Sick. . . . Though we perform absolution in that sober, moderate, and useful manner, we do not vary from the prime intention of Christ's commission, and the practice of antiquity. Absolution was instituted by JESUS; and, if it have been corrupted by men, we will cast away the corruptions, not the Ordinance itself." Isa. lvi. 1; Zech. ix. 12; Acts viii. 23; S. John xx. 22, 23. *Dean Comber.* (A Companion to the Temple, p. 1, s. 4.)

"Will not our Lord Christ, who has promised to own you as His children, when His ministers have admitted you into His Church by Baptism, also disown you, when the same Ministers, acting in His name, shall, by the same power of the Keys, shut you out of His Church? For, if you believe that they receive you into Christ's Church by Baptism, you must also believe that they shut you out as effectually, by excommunication. In short, every Christian, when he is Baptised, is admitted into the Church upon a most solemn promise to live as a Christian ought to do: if he does not do so, those very Ministers who admitted him are bound to exhort, to rebuke, and to censure him; and, if these methods will not do, to excommunicate him; that is, to cut him off from the Body of Christ and from God's favour and mercy; not that he may be lost for ever, but that he may see his sad condition, and repent, and be saved." xvii. 17; 1 Cor. v. 1—6; 2 Cor. xiii. 1—4; 1 Tim. 1, 20. *Bishop Wilson.* (Form of Excommunication.)

"The power of the Ministry of God translateth out of darkness into glory; it raiseth men from the earth, and bringeth God Himself down from Heaven; by Blessing visible elements it maketh them invisible Grace; it giveth daily the Holy Ghost; it hath to dispose of that Flesh which was 'given for the life of the world,' and that Blood which was poured out to redeem souls: when it poureth malediction on the heads of the wicked they perish; when it revoketh the same they

revive. Oh, wretched blindness, if we admire not so great power; more wretched if we consider it aright, and notwithstanding, imagine that any but God can bestow it!" 1 Cor. iv. 1; 2 Cor. viii. 23; 1 Thess. v. 12, 13. *Hooker.* (Eccl. Pol. B. v. ch. 62.)—"The Gospel of S. Matthew" xvi. 19, illustrated by Rev. J. Ford, M.A., Prebendary of Exeter Cathedral.

"The difference that is between us and our adversaries in this whole matter is not great, saving that it liketh well M. Harding to busy himself with needless quarrels without cause Three kinds of confession are expressed unto us in the Scriptures: the first made secretly unto God alone; the second openly before the whole congregation; the third privately unto our brother. Of the two former kinds there is no question. Touching the third, if it be discreetly used, to the greater comfort and better satisfaction of the penitent, without superstition or other ill, it is not in any wise by us reproved. The abuses and errors set apart, we do no more mislike a private confession than a private sermon."—Bp. Jewel, Defence of the Apology, Parker Society Edition, p. 351.

"The Church of England hath authority this day by God's Word to bind and loose, as much as ever Christ gave any to His apostles; and by the same authority the same Church of England is able to bind not only M. Harding and his fellows, as Peter bound Simon Magus, or as Paul bound Elymas the false prophet, but also the Pope himself if he be an open offender, and, as S. Paul saith, is able to deliver him over unto Satan; and undoubtedly, being so bound in earth, he shall also stand bound in heaven.

"As for private confession, abuses and errors set apart, as it is said before, we condemn it not, but leave it at liberty. And therein we may seem to follow the advice of Charles the emperor in his late Interim, for thus he writeth: *Confessio et peccatorum enumeratio, . . . ut non nimis laxanda est, ita vicissim non nimis* [*est*] *astringenda.*"—Bishop Jewel, id., p. 362, 363.

Note XI.—Page 60.*

The Real Presence.

1. "The Doctrine of the English Church and the Doctrine of the Real Presence, as contained in the Fathers," by E. B. Pusey, D.D. J. H. and J. Parker.

2. "On Eucharistical Adoration," by the Rev. John Keble, M.A.. J. H. and J. Parker.

3. "The Doctrine of the Real Presence." 1855. J. H. Parker.

4. "The Theological Defence for the Bishop of Brechin." 1860. Masters.

"Milner is obliged to confess that the genuine doctrine of the Church of England is that of the Real Presence. He refers in proof to the Catechism, Articles, Ritual and Homilies, and to Ridley, Nowell, Bilson, Andrewes, Morton, Laud, Bramhall, &c., and to Cleaver, Bishop of Chester, who says: 'The great object of our reformers was, whilst they acknowledged the doctrine of the Real Presence, to refute that of Transubstantiation; as it was afterwards to refute the notion of impanation or consubstantiation.—Sermon, Nov. 25, 1787. See Milner's Letters to a Prebendary, let. viii. Hornyhold, another of their titular bishops, admits that 'the doctrine of the Church of England' in the Catechism 'expresses the real and substantial presence of Christ's Body and Blood in the Sacrament as fully as any Catholic can do: for if verily and indeed be not the same as really and truly, and of as full force to exclude a mere figurative presence, I confess I am yet wholly ignorant of the signification, even of the most common words, and it will be impossible to know what men mean, even when they deliver themselves in the plainest terms.'—Real Principles of Catholics, p. 243, ed. 1749. Bossuet affirms that even the Declaration against Transubstantiation leaves the English at liberty to 'believe that the Body and Blood of Jesus Christ are really and substantially present in the bread and the wine immediately after consecration.'"—Variat. xiv. 122.—Sir W. Palmer on the Church, v. i. p. ii., c. vii. p. 531.

"The Article in denying Transubstantiation does not condemn absolutely all change of substance in *any sense*, but the particular change called by the Romanists Transubstantiation, which supposes the bread to cease to exist.

"*E.G.* If we do not take the term *substance* in the scholastic sense, as distinguished from the accidents, and if the *change* is not corporal, or in any case carnal, but mystical or spiritual, or moral. Some change of the bread and wine all orthodox Christians allow. Bishop Pearson says truly that 'the μεταστοιχείωσις of the Sacramental elements maketh them not to cease to be of the same nature which before they were.'—On the Creed, Article III., note on Eutychian heresy. The term *substantial* is used by Bishop Poynet in his Diallacticon, and by Bishop Taylor (Real Presence, &c., Oxford Ed. 1836, p. 521) to express the True Presence. The Confession of Augsburg is said, both by the Apologia (art. iv. de Ecclesia) and by the papal confutation of it (num. x.) to have taught the real and 'substantial' presence, which is also affirmed in the Lutheran Formula Concordiæ, pars. i., art. vii."—Sir W. Palmer on the Church, v. i., p. ii., ch. vii., p. 524.

"This Catholic and Apostolic Church has always avoided any attempt to determine too minutely the mode of the true Presence in the Holy Eucharist. Guided by Scripture, she

establishes only those truths which Scripture reveals, and leaves the subject in that mystery with which God for His wise purposes has invested it. Her doctrine concerning the True Presence appears to be limited to the following points: Taking as her immovable foundation the words of Jesus Christ, 'This is my Body . . . This is my Blood of the new covenant;' and, 'Whoso eateth my Flesh and drinketh my Blood hath eternal life;' she believes that the Body or Flesh, and the Blood of Jesus Christ, the Creator and Redeemer of the world, both God and Man, united indivisibly in One Person, are verily and indeed given to, taken, eaten, and received by the faithful in the Lord's Supper, under the outward sign or form of bread (and wine), which is, on this account, the 'partaking or communion of the Body and Blood of Christ.' She believes that the Eucharist is not the sign of an *absent** body, and that those who partake of it receive not merely the figure or shadow or sign of Christ's Body, but the reality itself. And so Christ's Divine and Human Nature are inseparably united, as she believes that we receive in the Eucharist not only the Flesh and Blood of Christ, but Christ himself both God and Man. Resting on these words, 'The bread which we break is it not the communion of the Body of Christ?' and again, 'I will not drink henceforth of this fruit of the vine,' she holds that the nature of the bread and wine continues after consecration, and therefore rejects transubstantiation or '*the* change of substance' which supposes the nature of bread entirely to cease by consecration."—Sir W. Palmer on the Church, v. i., p. ii., ch. vii., pp. 526-528.

"Believing, according to the Scriptures, that Christ ascended in his natural Body into heaven, and shall only come from thence at the end of the world; she rejects, for this reason, as well as the last, any such real Presence of Christ's Body and Blood as is 'corporal' or organical, that is, according to the known and earthly mode of existence of a body."—Sir W. Palmer on the Church, v. i., p. ii., ch. vii., p. 529.

"In Bishop Andrewes' answer to Bellarmine, he says: Præsentiam credimus non minus quam vos veram; de modo præsentiæ nil temerè definimus. And soon afterwards: Nobis vobiscum de objecto convenit, de modo lis omnis est. De hoc est, fide firmâ tenemus quod sit, de hoc modo est, ut sit Per, sive In, sive Cum, sive Sub, sive Trans, nullum inibi verbum est. I quote from Casaubon's Epistles, p. 393. This is, reduced to plain terms: We fully agree with you that Christ's Body is actually present in the Sacramental elements, in the same sense as you use the word; but we see no cause for

* Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue *figure of a thing absent*.—Hom. xxvii., p. 1.

determining the precise mode, whether by transubstantiation or otherwise."—"Hallam's Constitutional History," ch. viii. Charles I., vol. i., p. 473. Ed. 4.

"Mr. Martineau has the merit, so rare among polemical writers, of throwing himself into the attitude, and even spirit, of those from whom he dissents. If, then, Mr. Martineau is not at the trouble of taking a side in the discussions and divisions which prevail in the extant Christianity, his testimony to the mere fact of what the wrangling disputants (whom he looks down upon with such superior impartiality) hold has remarkable value. On this account we extract a passage which is not without its value:—'The office of Communion in the English Church contains even stronger marks of the same sacerdotal superstitions; and, notwithstanding the Protestant horror entertained of the Mass, approaches it so nearly that no ingenuity can exhibit them in contrast. Near doctrines, however, like near neighbours, are known to quarrel most. The idea of a physical sanctity residing in solid and liquid substances is encouraged by this service. The sacredness by consecration imparted is represented as surviving the celebration, and residing in the substances as a permanent quality. . . . What the particular change may be it is by no means easy to determine, but it is certainly conceived that they cease to be any longer mere bread and wine, and that with them henceforth co-exist, really and substantially, the Body and Blood of Christ. Respecting this Real Presence with the elements, there is no dispute between the Romish and English Church: both unequivocally maintain it; and the only question is respecting the real absence of the original and culinary bread and wine; the Roman Catholic believing that these substantially vanish, and are replaced by the Body and Blood of Christ: the English Protestant conceiving that they remain, but are united with the latter . . . the Catechism of our Church affirming that 'the Body and Blood of Christ are verily and indeed taken,' &c. And this was not intended to be figuratively understood of the spiritual use and appropriation to which the faith and piety of the receiver would mentally convert the elements: for, although here the Body of Christ is only said to be 'taken' (making it the act of the communicant), yet one of the Articles speaks of it as 'given' (making it the act of the celebrating priest), and implying the Real Presence before participation. However anxious, indeed, many of the 'Evangelical' school may be to disguise the fact, it cannot be doubted that their Church has always maintained a supernatural change in the elements themselves, as well as in the mind of the receiver.' We are not saying that Mr. Martineau's language is always technically accurate; but his witness to the broad general meaning and

doctrine of the English Church, written long before the Denison or Aberdeen controversy, is as important as full."—"Christian Remembrancer," Jan., 1859, p. 246.

"The Christian then (*i.e.*, in the Early Church) believed—and we believe it now—that at such Eucharistic Communions a special virtue and grace were imparted to the faithful communicant. He believed in the presence of Christ in His Temple, upon His Altar, in the elements of bread and wine."—"Boyle Lectures," for 1864, by Rev. C. Merivale, p. 159.

"Showing forth the Death according to the Flesh of the only-begotten Son of GOD, *i.e.*, Jesus Christ, and confessing His Resurrection from the dead, and Ascension into the Heavens, we celebrate in the Churches the holy and life-giving, and unbloody Sacrifice, not believing that that Body which lies to open view is the body of one of the men among us, and of a common man; and in like manner also the precious Blood, but rather receiving it as having become the *proper* Body and also Blood of the all-vivifying Word."—S. Cyril Expl. xi. T. vi. p. 156.

"We celebrate in the Churches the unbloody Sacrifice, and so we approach to the mystic eulogies and are sanctified, being here made partakers of the holy Flesh and of the precious Blood of Christ the Saviour of all. And we receive it not as common flesh, GOD forbid! nor indeed as that of a sanctified man, and one associated with the Divinity by unity of dignity, nor as one that hath the Divinity dwelling within Him, but as the truly life-giving and proper flesh of the Word Himself. Ἀλλ' ὡς ζωοποιὸν ἀληθῶς, καὶ ἰδίαν ἀυτοῦ τοῦ λόγου."—S. Cyril Ep. Syn. Alex. T. v. p. ii. Epp. p. 72.

"We deny not a true and real Presence and Perception of Christ's *Body and Blood* in the Sacrament. . . . I believe that in the Sacrament of the Lord's Supper there are both objects present to, and received by a worthy receiver; and in it the bread and wine, in their own nature and substances, distinct do remain, as well as their accidents. . . . Also there are spiritual, invisible, and credible, yet most true and real present objects of Faith. The *Body and Blood of Christ*,—that is Christ Jesus Himself. . . . These two materials of the Sacrament are so united, that it may be truly said (not in a gross and physical, but Divine and Sacramental sense) the *bread and wine* are *the Body and Blood of* CHRIST, *and* CHRIST'S *Body and Blood* are *bread and wine*—John vi.—*meat indeed and drink indeed*, not by transmutation of nature, but by a similitude of virtues, and proportionable effects, by a sacramental union and relation depending upon the truth, authority, and divine power of the Institutor, Jesus Christ, whose appointment of these elements to such a use or end, and uniting them in this near relation to His *Body and Blood*

by the solemn consecration of them, make up the form and true being of a Sacrament, which requires a truth and reality both of the signs and symbols, and That which is by them represented and signified; a truth and certainty of relation and connexion one with another, so that I receive not only *Panem Domini, the Bread of the* LORD, but also *Panem Dominum, my* LORD JESUS *(to wit, the true Bread of Life eternal to my Soul and Body)*—this latter as truly and really as the former, together with all the benefits which flow from Christ." —Dr. Gauden's "Whole Duty of a Communicant," 10th edit., 1862.—N.B. The italics are Dr. Gauden's.

"In the Sacrament of the Eucharist or the Lord's Supper, the Body and Blood of Christ, and therefore the *whole of Christ*, is verily and indeed present, and is verily partaken by us, and verily combined with the sacramental signs, as being not only significative but exhibitory, so that in the bread duly given and received the Body of Christ is given and received, in the wine given and received the Blood of Christ is given and received, and thus there is a communication of the *whole Christ* in the communion of the Sacrament. But not in a corporal, gross, earthly manner by transubstantiation, or consubstantiation, or the like inventions of human reason, but in a mystical, heavenly, and spiritual manner, as is rightly taught in our articles."—Knox, Remains, ii. pp. 181, 182, quoting Overall.

To my brother, M. Sa. Hall (who was going to be ordained).

"No occasion from any altered estate of the soule may find him unfurnished [to wit, the priest]: he must ascend to GOD'S altar with much awe, with sincere and cheerfull devotion; so *taking, celebrating, distributing his Saviour* as thinking himselfe at table in Heaven with the blessed angels. In the meane time as he wants not a thankfull regard to the Master of the feast, so not care of the guests," &c.—Bishop Joseph Hall, Epistles, Decad iv., Epistle 5. Works vol. vi., p. 221, Oxford, 1837.

Note XII.—Page 60.*

THE COMMEMORATIVE SACRIFICE.

1. "Tracts for the Times." 81.

2. "The Theological Defence for the Bishop of Brechin." Masters, 1860.

"The article condemning 'the sacrifices of masses, in which it was commonly said that Christ was offered for the quick and dead, for remission of pain or guilt,' rightly censures that erroneous view of the sacrifice, but does not declare against the Doctrine of the Eucharistic Sacrifice rightly understood." —The Rev. Sir W. Palmer, Bt., on the Church, T. i. 1 pp. 524, 525.

"And in this wondrous manner it comes to pass that Christ, ever giving Himself back to us anew in this Sacrament as often as the Consecration is repeated, can always be offered anew to GOD, and thus represent and confirm the perpetual efficacy of His first oblation on the Cross. Not that by this propitiatory Sacrifice, repeated for the remission of sins, any new efficacy is superadded to the efficacy of the passion; its virtue consists in the representation and application of that first bloody sacrifice, which '*perfected all things once*'; and its fruit is the Divine grace which accrues to those who assist at this tremendous Sacrifice, and who worthily celebrate the oblation in unison with the priest."—Leibnitz "System of Theology," p. 130.

"Thus Cranmer evidently believed the corporal presence during the whole reign of Henry VIII., and we have seen that even in Edward the Sixth's time he admitted an oblation or sacrifice in the Eucharist, and therefore he did not act against his own conscience in saying mass; more especially since he afterwards did not *reject*, but *explained* the language of the fathers in speaking of the Eucharist as a sacrifice, by supposing rightly that they called it so, chiefly as being a commemoration of the one great sacrifice of Jesus Christ on the altar of the Cross. This most acceptable spiritual sacrifice he did not deny: and therefore he might, without violating his conscience, both perform the Liturgy and give to the priests whom he ordained the power of offering sacrifice."—Sir W. Palmer on the Church, v. i. p. 543.

The Church of England has always acknowledged such a sacrifice. The thirty-first article is directed against the vulgar and heretical doctrine of the *reiteration* of Christ's sacrifice in the Eucharist. It was only those 'missarum sacrificia *quibus vulgo dicebatur*, sacerdotem offerre Christum in remissionem pœnæ aut culpæ pro vivis et defunctis,' which are pronounced 'blasphema figmenta et perniciosæ imposturæ;' but not 'missarum sacrificia,' as understood by the fathers and in an orthodox sense. The article was directed against the errors maintained or countenanced by such men as Soto, Hardinge, &c., who by rejecting the doctrine of a sacrifice by *way of commemoration and consecration*, and not literally identical with that on the Cross, and by their crude and objectionable mode of expression, countenanced the *vulgar error* that the sacrifice of the Eucharist or Mass was in every respect equal to that of Christ on the Cross; and that it was in fact either a reiteration or a continuation of that sacrifice. The article was not directed against the doctrine of the Eucharistic Sacrifice as explained by Bossuet, Veron, and others, with which we have no material fault to find. Cranmer himself acknowledged that it might be called a sacrifice; and our theologians,

such as Bramhall, Beveridge, Patrick, Wilson, bishops; and Mason, Field, Mede, Johnson, &c., always have taught the doctrine of the Eucharistic altar, sacrifice, and oblation, according to Scripture and Apostolical tradition; and the Articles of the Church of England recognise the clergy in their various orders as *sacerdotes*, ἱερεῖς, Ministers of Sacrifice." —Sir W. Palmer on the Church, v. ii., p. 463.

"It hath come before the holy and great Synod, that, in certain places and cities, the Deacons give the Eucharist to the Presbyters, which neither the canon nor usage has handed down, that *those who have no power to offer should give to those who offer, the Body of Christ.* It also came to our knowledge that some of the deacons take the Eucharist even before the Bishops. Let all this be done away."—Council of Nice, can. 18.

"The Hebrews in the sacrifices from their flocks, which they offered to God in many and various ways (as was worthy of so great thing), solemnized the prediction of that future Sacrifice, which Christ hath offered. Whence Christians now solemnize the *memory of that completed Sacrifice* in the sacred *Oblation* and Communion *of the Body and Blood of Christ.*"—S. Augustine Cont. Faust lxx., c. 18.

"I add to what hath been already observed, the consent of all the Christian Churches in the world, however distant from each other, in the Prayer of Oblation of the Christian Sacrifice in the Holy Eucharist, or Sacrament of the Lord's Supper; which consent is indeed wonderful. All the ancient liturgies agree in this Form of Prayer, almost in the same words, but fully and exactly in the same sense, order, and method; which whosoever attentively considers, must be convinced that this order of prayer was delivered to the several Churches in the very first plantation and settlement of them."—Bp. Bull, S. xiii.

"The Apostle clearly declareth that the same one individual sacrifice which Christ *carried* into the Holy of Holies, through the Veil, to *present It* to God, is that which all Christians participate of, in the Eucharist always. . . . . If the prayers of the Church be accepted of God in consideration of the Sacrifice of the Cross appearing always before the Throne of God within the Veil to intercede for us, is it not all reason that the Church when it celebrateth the remembrance thereof upon earth should offer and present it to God?"—Thorndike, vol. 1, part 2, p. 477.

"But the *sacrifice* that is most proper and peculiar to the Gospel is the *Sacrament of our Lord's Supper*, instituted by our Lord Himself, to succeed all the bloody sacrifices in the Mosaick law. For though we cannot say, as some absurdly do, that this is such a sacrifice, whereby Christ is again offered

up to God, both for the living and the dead; yet it may as properly be called a sacrifice as any that was ever offered, except that which was offered by Christ Himself; for His, indeed, was the only true expiatory sacrifice that was ever offered. Those under the law were only types of His, and were called sacrifices only upon that account, because they typified and represented that which He was to offer for the sins of the world. And, therefore, the Sacrament of Christ's Body and Blood may as well be called by that name as they were. They were typical, and this is a commemorative sacrifice. They foreshewed the death of Christ to come; this shews forth His death already past. 'For as often,' saith the Apostle, 'as ye eat this bread and drink this cup, ye do shew the Lord's death till He come.' This is properly our Christian sacrifice, which neither Jews nor Gentiles can have any share in, as the Apostle observes, 'We have an altar, whereof they have no right to eat which serve the tabernacle.' An altar where we partake of the great sacrifice, which the Eternal Son of God offered up for the sins of the whole world, and ours among the rest."—Bishop Beveridge. Sermon viii. "Christianity an Holy Priesthood."

"Though Christ is not now seen to offer, yet Himself is offered on earth, when the Body of Christ is offered; yea, Himself is plainly seen to offer in us, Whose Word sanctifieth the sacrifice which is offered."—St. Ambrose in Psalm 38, § 1. 25.

Note XIII. Page 61.*

Transubstantiation.

"We find that when the English Church is in controversy with the Church of Rome her best champions defend her, not by maximising the difference between the Churches, but by shewing that the English Church possessed all the privileges and blessings which the Church of Rome possessed—a true Sacrifice and a Real Presence. The Roman argument was, Protestantism has neither Sacrifice nor Presence. The answer was, if by Protestantism you mean the Anglican Church, that Anglican Church possesses everything which you have. One cardinal fact alone distinguishes between us—the belief of Transubstantiation. It, and it only, according to these Divines, is the *differentia* between the two Churches. How clearly do Andrewes, Bramhall, and even Cosin at one time in his life, maintain that if the doctrine of Transubstantiation be 'abated,' there will remain no difference with the opponents on the subject of the Presence or the Sacrifice! It is clear, then, that these writers claim for the Church of England the possession of the same Presence, and of the same doctrine

concerning the Presence, as the Church of Rome, *minus* Transubstantiation and all its consequences. The foundation in both cases is the same; the superstructure must be abated, and then agreement will take place." "Theological Defence for the Bishop of Brechin," p. 91.

Note XIV.—Page 62.*

Absolution Spoken of as a Sacrament.

"And as for the number of them, if they should be considered according to the exact signification of a sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ, there be but two; namely, Baptism and the Supper of the Lord. For although absolution hath the promise of forgiveness of sin, yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in absolution, as the visible signs in Baptism and the Lord's Supper are: and therefore absolution is no such sacrament as Baptism and the Communion are. And though the ordering of ministers hath this visible sign and promise, yet it lacks the promise of remission of sin, as all other sacraments besides the two above-named do. Therefore, neither it nor any other sacrament else, be such sacraments as Baptism and the Communion are. But in a general acceptation the name of a sacrament may be attributed to any thing, whereby an holy thing is signified."—Homily of Common Prayer and Sacraments.

Note XV.—Page 63.*

Use of External Helps to Devotion.

A person, who was in his day a leading member of the Evangelical party, in speaking to me of a most painful and dangerous operation he had gone through, referred his power of patient endurance, and so the success of the operation, to his very close communion with our Lord during this great trial; and he added that he owed much of that communion with his Saviour to the fact that, in God's gracious Providence, he was placed (in the surgeon's room) in the presence of a beautiful print of Our Lord's Crucifixion. I noted at the time this testimony to the truth I have asserted in my Charge.

Note XVI.—Page 73.*

Baxter on Eirenicons.

It is well at the present time to call to mind what was Baxter's estimate of Eirenicons :—

"How rare is it to meet with a man that smarteth or bleedeth with the church's wounds, or sensibly taketh them to heart as his own, or that ever had solicitous thoughts of a cure! No; but almost every party thinks that the happiness of the rest consisteth in turning to them; and because they be not of their mind, they cry 'Down with them!' and are glad to hear of their fall, as thinking that is the way to the church's rising; that is, their own. How few are there who understand the true state of controversies between the several parties? or that ever well discerned, how many of them are but verbal, and how many are real? And if those that understand it, disclose it to others, it is taken as an extenuation of their error, and as a carnal compliance with them in their sin. Few men grow zealous for peace till they grow old, or have much experience of men's spirits and principles, and see better the true state of the church, and the several differences, than they did before. And then they begin to write their Eirenicons. But *recipiuntur ad modum recipientis*."—Baxter's "Reformed Pastor," Brown's Ed., 1829, p. 164.

Note XVII.—Page 76.*

Bishop Wilson, of Calcutta, on Clerical Neglect of Duty.

Dr. Daniel Wilson (Bishop of Calcutta), in 1829, when Vicar of Islington, thus describes the neglect of the clergy even in his day :—

"What have we been doing as ministers? Lamentably as we have failed in a general estimate of the vast importance of our office, and in a view of its especial design, we have failed as lamentably in all those parts of it which regard personal inspection, and vigilance over our flocks. We have confined ourselves to preaching, to ecclesiastical duties, to occasional visits to the sick, to the administration of the sacraments, to the external and secular relation in which we stand to our parishes; but what have we done in personal care and direction, in affectionate catechetical conferences, in going from house to house, in visiting every family and individual in our districts, in becoming acquainted with the character, the wants, the state of heart, the habits, the attendance on public worship, the observation of the Sabbath, the instruction of children and servants, the family devotions of each house. And yet, all this ought to have been done, and must be done, if a general revival

of religion is to be expected. Nothing short of this can come up to the ends of our calling, or fulfil the commands of God, or accomplish the will of the Holy Ghost, or satisfy that system of means which the Saviour has established in His Church."—Introductory Essay to "Baxter's Reformed Pastor," pp. 41, 42.

Note XVIII.—Page 78.*

Sir R. Phillimore on Erastianism.

"The maxim of later times, 'Cujus est regio, illius est religio,' is blasphemous in theory and false in fact. When Christianity had triumphed, and become, not only one of the *collegia licita* but the actual religion of the nation, it was still, by the very charter of its being, a body distinct from the State; touching it however, and being touched by it, in so many ways, that the teachers of its doctrines soon became endowed with goods and lands, either by individuals under the sanction of the civil power, or by the State itself. The Church became, to borrow a term familiar in modern times, *established* in every Christian kingdom. It thus became a *collegium licitum*, under the protection of the State as to its *establishment*, but having a Divine mission, a divinely constituted order, a divinely given doctrine, it remained, as it must ever remain, in all these respects, independent of human authority."—"Commentaries on International Law," by Sir R. Phillimore, v. ii., pp. 284, 285.

Note XIX.—Page 80.*

Our Formularies not a Compromise.

"Bossuet, assuming that the Articles of the Church of England were conceived in vague and general terms, in order to admit different doctrines, remarks that such a proceeding amounted to a betraying of the Truth. Variat. x. s. vi. But he himself says elsewhere, in defence of the Synod of Trent, to which similar vagueness of expression is attributed, "qu'il faut souvent dans les décisions de l'Eglise, s'en tenir à des expressions *générales*, pour demeurer dans cette mesure de sagesse tant louée par S. Paul, et n'être pas contre son précepte plus savant qu'il ne faut." Variat. xv. s. 58. This is really the rule followed by our Catholic Apostolic Churches, and not any political and latitudinarian principle of comprehending different doctrines concerning matters of faith."—Sir W. Palmer on the Church, T. i. p. ii., ch. vii., p. 521.

Note XX.—Page 80.†

Continuity of Anglican Doctrine.

"Does not all the world see that the Church of England stands now otherwise in order to the Church of Rome, than it did in Henry the Seventh's days?' He addeth further 'that it is confessed that the Papal power in ecclesiastical affairs was cast out of England in Henry the Eighth's days.' I answer that there was no mutation concerning Faith nor concerning any legacy which Christ left to His Church, nor concerning the power of the keys, or any jurisdiction purely spiritual; but concerning co-active power in the exterior court, concerning political or external regiment of the Church, concerning the patronage or civil sovereignty over the Church of England, and the legislative, judiciary, and dispensative power of the Pope in England, over English subjects, which was no more than a re-infranchisement of ourselves, from the upstart usurpations of the Court of Rome, of all which I have showed him expressly the first source, who began them, when, and whom; before which he is not able to give one instance of any such practices attempted by the Bishop of Rome, and admitted by the Church of England."—Bramhall's "Schism Guarded." Works, v. ii., pp. 463, 464.

Note XXI.—Page 81.*

Baxter on Voluntary Celibacy.

Baxter, in his "Reformed Pastor," did not teach that voluntary celibacy was an admission of the claims of Rome. He says:—

"I confess I would not have men lie too long under temptations to incontinency, lest they wound themselves and their professions by their falls. But yet methinks it is hard that men can do no more to mortify the concupiscence of the flesh, that they may live in a single condition, and have none of those temptations from wife and children, to hinder them from furthering their ministerial ends by charitable works. If he that marrieth not, doth better than he that doth, surely ministers should labour to do that which is best. And if he that can 'receive this saying,' must receive it, we should endeavour after it. This is one of the highest points of the Romish policy, which alleges that it is the duty of bishops, priests, and other religious orders, not to marry, by which means they have no posterity to drain the church's revenues, nor to take up their care; but they make the public cause to be their interest, and they lay out themselves for it while they live, and leave all they have to it when they die. It is a pity that for a better cause we can no more imitate them in self-denial, where it might be done."—Brown's Ed. 1829, p, 158.

Note XXII.—Page 86.*

The Dignity and Importance of the Ministry.

The following words are taken from the introduction to Baxter's "Reformed Pastor," by the Rev. Daniel Wilson, D.D. (Bishop of Calcutta), A.D. 1829, pp. 36, 38.

"But a right conception of the unparalleled importance of the office of the Christian Minister, as appointed by Christ himself, as the instrument of grace, as the ambassador of reconciliation, as representing and standing in the place of the Saviour, as the depositary and pillar of the Truth, as the messenger of the Lord of Hosts, the steward of the mysteries of God, the watchman, and herald, and leader of the army, and the shepherd of the flock of Christ—such a conception of the ministerial office is essential to any great revival of religion. There is no surer mark of spiritual decay, than a low esteem of the sacred function."

"The minister is a living organ, and instrument, and herald of truth."

Note XXIII.—Page 86.†

The Meaning of the Words of the Ordinal, "Receive ye the Holy Ghost."

"Such is the language, rash surely and presumptuous in the extreme, of that most solemn and important of all the occasional Offices of the Anglican Ritual—namely, the Form of '*Ordering of Priests*;' and such the stupendous powers, which one frail man assumes the right to confer upon another, when called upon to invest him with the unpretending though responsible duties of the *Pastoral* Office.

"If, upon an occasion so solemn, men have Apostolical gifts and authority ostensibly committed to them; it is no wonder, surely, that they should assume to themselves Apostolical dignity, and the right to exercise Apostolical power: and that, too, with all the exaggeration of circumstance and manner, which weak and fallible men are sure to adopt, in the exercise of a commission so exalted. It is no wonder, indeed, that upon the strength of such a commission, a *lineal* Apostolical descent should—considering the natural tendency of human nature to *materialism*, even while affecting a transcendental spirituality—be made the substitute for that purer and more legitimate succession, which consists in identity of principle and doctrine with the teaching of the Apostolic writings, and in a real conformity of spirit with the purity and simplicity of Apostolic times.

"The power to 'remit' and 'retain' sins, conferred upon the

clergyman at his ordination, is authenticated, beyond a doubt, by the very terms of the form prescribed for his direction, when afterwards called upon to exercise it. '*I absolve thee from all thy sins*,' is most appropriate language in the mouth of one to whom it has been said, as upon Divine warrant—'*Whose sins thou dost forgive, they are forgiven.*' Nay, how could such an one fail to use it, and yet be faithful to his solemn trust! And these, accordingly, are the very words which the officiating minister is directed to use in the Office for the '*Visitation of the Sick.*'"—"Revision of the Book of Common Prayer," by J. C. Fisher, M.A., pp. 52, 53, 54.

But you say: "S. Chrysostom saith, 'Our priests have power utterly to cleanse the filth of the soul.'" And who saith otherwise? When we consecrate priests, we pronounce Christ's words over them: "Whose sins you do forgive, they are forgiven." But are sins forgiven only by private confession? —Bp. Jewel, Defence of the Apology, Parker Society Edition, p. 352.

In a work on "Ritualism" by Mr. E. Mellor, M.A., of Liverpool, occurs the following passage:—"It is a greater wonder still that an eminent Canon of the Church, in a recent lecture on the Priesthood, should, in order to escape the pressure of the words in the Ordination Service, have betook himself to a subterfuge unworthy of him, both as a scholar and a minister of Christ. He, though a priest in the Church of England, in maintaining the same position as that dealt with in our first lecture, that there are no sacerdotal offices in the Church of Christ, was confronted with the words of the Bishop in the Ordination of Priests, 'Receive thou the Holy Ghost,' &c. . . . Whosesoever sins ye remit, they are remitted unto them.' And how does He deal with them? He says, 'If you accept them in a form of prayer, and under limitation, then, those words may be applied to your office?' Is this candid? Did not the worthy Canon see that they are not in the form of a prayer; that the prayer was finished: and that the Bishop, having completed the petition, then draws near to the candidate and lays his hands upon his head, employing the most direct, imperative language, which he follows up with words which are neither imperative nor precatory, but declarative, and that in the plainest manner, of the power the priest has received? Did he not see that the Latin form of the language was as conclusive against his interpretation as the English, and that there is not one expression which, without even the most violent and licentious exegesis, can be regarded as having the form or force of a prayer? 'If you accept them in the form or a prayer,' this is his supposition. But if we may play what tricks we choose with words, we may make any words mean anything. The Canon is severe enough on the Tractarians

when they take liberties with the language of the Prayer Book, but we know of no instance in which the maxim has more striking application than in the present: "First cast out the beam which is in thine own eye, and then thou shalt see clearly to cast out the mote which is in thy brother's eye.'"

Note XXIV.—Page 88.*

THE RELATION OF DISSENTERS TO THEIR MINISTERS.

As to the Confessional, it seems to be forgotten or overlooked that the principle on which the Confessional is based is acknowledged by all Christians, viz., the craving for sympathy and instruction and peace, which animates every real penitent. In legal difficulties we seek advice from our lawyers, and in sickness from our doctors, and in religion we seek for guidance from our spiritual pastors. The Confessional in principle is founded on the deep, earnest, and impressible feelings of human nature. The Dissenters, who profess to repudiate the Confessional in our Church, virtually acknowledge it, and use it themselves. Nay, it is the very door through which the various sects admit persons to membership. I refer to the 'class meetings' among the Wesleyans, and the 'inquirers' meetings,' 'experience meetings,' and 'church meetings' among the Baptists and Independents. On these occasions direct questions are put to the penitent as to his experience, the state of his heart, his views of salvation, &c., and the minister administers comfort, rebuke, direction, as he thinks the case requires. From the nature of the case, the more private these interviews are the better. I was once a Dissenting minister, and, people of both sexes came to me very frequently to unburden their minds, and to be prayed with. They came singly, sometimes to my house; sometimes they met me in my chapel; but the interviews were always as private as possible. Now, here, I submit, are all the essentials of the Confessional, in a form, too, very liable to abuse; and some bad men *have abused* it. Yet what I have stated is the *universal* practice among all the Evangelical sects in England and Wales.

SHEPPARD & ST. JOHN, Printers, 6, St. Bride Street, Ludgate Circus, E.C

BX
5034
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1867

Hamilton, Walter Kerr, bp. of Salisbury, 18
1869.
A charge to the clergy and churchwardens
the diocese of Salisbury, at his triennial
visitation, in May, 1867. 5th ed. London,
Sheppard & St. John, 1885.
128p. 19cm.

1. Church of England--Pastoral letters ar
charges. I. Title.

335209 CCSC/ej